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Virtue could see to do what virtue would
By her own radiant light, though sun and moon
Were in the flat sea sunk.—MILTON.

THEOSOPHY

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RESTITUTION

TWO ARTICLES in Mrs. Besant's Magazine, *The Theosophist,* for October, 1922, can only be construed, by those who know the facts of Theosophical history, as Mrs. Besant's confession and first step in atonement of the great wrong perpetrated by her and others upon WILLIAM Q. JUDGE—and not upon him only, but upon the world; upon the Theosophical Movement, upon all those who trusted her, her knowledge and judgment. Terrible indeed have been the consequences of Mrs. Besant's colossal blunder in 1893-5—the most colossal single blunder, we opine, in religious history, already full and over-full of similar blunders. In all this we mean in nowise to impugn either the character, the courage, or the sincerity of Mrs. Besant. We speak of it at all, only that other men and women of character, courage and sincerity may not go on repeating and perpetuating the same or similar mistakes.

In the articles mentioned, Mrs. Besant *tells the truth* about Mr. Judge, and as Mr. Judge died in 1896, what she now says was just as true in the fateful years following the death of H.P.B. as it is true to-day. We quote from the articles the following statements which we italicize:—

"William Quan Judge, a much-loved friend and pupil of H. P. B.'s, and long the channel of life to the American Branch of the T. S. A highly evolved man, with a profound realisation of the deeper truths of life, he built up the Society in America from small and discouraging beginnings. No difficulties daunted him, and no apparent failures quenched his fiery devotion. When he left the Theosophical Society, nearly all its American Lodges followed him, faithful to the one through whom the Light of Theosophy had dawned on their lives. . . .

"She (H.P.B.) regarded him as her one hope in America, declaring that, if the American members rejected him, she would break off all relations with them, and know them no more. . . .

"Spiritual and intuitional, he was also extraordinarily capable as an organiser and leader. . . .

"Then came the revelation of what was hidden under the reserved demeanour of the young lawyer: an unquenchable energy, a profound devotion, an indomitable will. And these were held together by a single aim—the spreading of the truths of Theosophy, the building of an organisation which should scatter the seed over the land. . . .

"His real work, the spread of Theosophy in America, was splendidly performed, and his memory remains as a lasting inspiration."

To appreciate the full force of Mrs. Besant's confession of the real nature and work of Mr. Judge, one has but to turn to her "Case Against W. Q. Judge," published broadcast by her in April, 1895, as the culmination of two years' impeachment by her, in public and in private, of the name, the fame, the reputation and character of Mr. Judge. The havoc wrought by her false charges —and false they must have been, by her own statements as above— that havoc must be repaired. Every true Theosophist will rejoice that Mrs. Besant has so far freed herself from the dreadful incubus that has so long clouded her; will hope that she may go on straightforwardly to repair the mischief done so long ago; will aid her and all others who have shared in and suffer from the consequences of her great folly, to return to the pure teachings and the pure inspiration of H. P. Blavatsky and William Q. Judge.

WORLD ALLIANCE FOR INTERNATIONAL FRIENDSHIP

Such is the name of an organization of members of numerous denominations which has concluded a conference at Copenhagen, Denmark, called to devise Christian means, rather than political, to bring about permanent international amity. Ministers and other delegates from all, or nearly all, the recently warring countries attended and discussed world international problems as brethren, putting aside for the time being distinctions of race, creed, and national patriotism. German and French delegates joined in offering a resolution that

> "The churches of the world should strive together for the attainment of universal peace, which cannot be successfully realized without both mental and spiritual disarmament."

The ideal proclaimed is a noble one; the essential conditions precedent to peace—*mental* and *spiritual* disarmament—have been justly set forth. To *realize* them, the thoughtful participants will more and more come to see that *action* on the basis of the First Object of the Parent T. S.—the brotherhood of peace and good-will amongst nations—is impossible from religious sectarians;

national rivalries and hatreds proceed from the same source as sectarian discords and quarrels. It is possible to *talk* of "tolerance" in a sectarian camp, as it is possible to *talk* of international unselfishness. Nobility of profession is one thing; its *practice* quite another. The world is slowly staggering toward international honesty, as it is slowly groping toward non-sectarian religion. But honest priests, as honest statesmen, will have to find and stand upon universal principles. Sects cannot afford—or permit—such a basis for universal peace, any more than can patriotism proclaim, "my country; may she be always in the right, but my country, right or wrong."

Organize for Peace Times

We must not overlook that war and peace like Manvantara and Pralaya are not only consecutive but also over-lap each other, and smaller cycles are within the larger ones, as days and nights make up the year. Thus nature continues to act, following her peaceful pursuit, though men war and nations fight; and such is the compelling power of moral forces and natural laws, that even warring men embody some of their rhythmic swing of the mood of peace. Thus in the great war effectiveness showed itself in various nations as it had never shown itself in times of peace. Nations as units were organized for purposes of war, and men are asking today why they could not be equally organized for purposes of peace. Mr. Norman Angell whose remarkable books of the pre-war days, especially *The Great Illusion,* have proved him to be a true prophet, writing in the English *Labour Leader* of August 3rd, makes this suggestion:

> Indeed the last war did something which we have not been able to do by Peace: produced for the time being, and for the vile purposes of war, a social solidarity, and energy, and sacrifices on the part of individuals, which performed economic miracles. If we could be as economically effective for Peace, as we were for war, four-fifths of our problems would be solved. Such energy and solidarity as we saw from 1914 to 1918 could soon repair the material damage of war.

Greed and selfishness have got the better of human feelings, when the danger is averted. In the face of an enemy the spirit of co-operation manifested itself—rich and poor, employers and employees, men and women, illiterate and cultured, sank their differences, and the spirit of Brotherhood produced the beneficent results referred to in the above extract. If that same spirit of Brotherhood and co-operation could be understood and applied by the state and the citizens for the common weal and human advancement, war itself would end and a harmonious development take place. But mankind has to learn the lesson of Brotherhood; not brotherhood as imposed from without, born of the fear of the existence of an enemy, but that which is born within the human heart. The principle of Brotherhood must energise human intelligence from within,

thus setting the latter free from the bondage of *Karma*, the animal passions. This alone will enable men to work in co-operation.

RELIGIOUS EVOLUTION

The religious advertisements in the great metropolitan dailies show week by week how great the Babel and the Babylon—as it must seem to the orthodox sectarians—where once, but a little time ago, nothing but the hallowed Church announcements was permitted. In all the welter and the chaos the Theosophist sees the breaking of the molds that for so long fettered the minds and hearts of men in their search for Truth; sees the slow but sure infiltration of some part of the Objects of the Parent theosophical association. Of all the nominally Christian sects the Unitarians have always embodied some measure of perception of the Second Object: that the truths of "Christianity" are not an unique revelation. In the Los Angeles *Times* of October 28, 1922, appears in large type this advertisement of the First Unitarian Church;

> "UNITARIANS BELIEVE that the great stream of religious truth is not confined to the Christian channel, but that it flows also in the other historic faiths, such as Buddhism, Hinduism, Mohammedanism, Judaism. The sermon Sunday will set forth the conclusions of the science of comparative religion concerning 'The Place of Christianity among the Religions of the World.'"

Here is bold proclamation of that "Fatherhood of God, the Brotherhood of Man, the Rule of Reason, and the large-minded acceptance of the results of the comparative study of all religions," that must tend toward the disintegration of sectarianism in all religions, and thus pave the way for recognition of the Saviours of all time. Such recognition must infallibly lead to the comparative study of the nature of these Saviours, and bring about the recognition of MASTERS as living, perfected *Men*. Pure Deism, or Theism, the preachment of Thomas Paine and, no less of Channing and Emerson, must lead to the recognition and study of the Wisdom-Religion of the *Mahatmas*.

"THE CHURCH PAGAN"

The newspapers of October 26th contained an Associated Press dispatch sent out from New York that the Rev. Samuel Davis McConnell, "once rector of Holy Trinity Church, Brooklyn, and for half a century a widely known clergyman of the Protestant Episcopal Church, renounces the faith upon which the Christian Churches are founded, dismisses as incredible the miracles recounted in the New Testament, and denies the divinity of Jesus Christ":

> "I have been for fifty years a minister in the church. I entered the ministry with enthusiasm, believing as I did, that the church was the one organization in the world of divine institution, that it owes its origin to Jesus Christ, and that he was the unique Son of God. I have been reluctantly led to the conclusion that none of these things is true. . . .

"The educated and practical world are both alike steadily drawing away from the Church. I have watched this movement for fifty years. Can anything be done to reverse it? First of all, the Church must open her eyes and look. . . . She should no longer rest in a fool's paradise. . . . So far I have been silent.

"I wanted to be sure before speaking. Fifty years is surely long enough for consideration. Now I openly avow my convictions and leave it to the Church to do with me as it sees fit. But I confess I do so with the hope that after I have to say the Church may decide that I and such as I have a place in its ministry."

Dr. McConnell has but openly voiced what thousands of equally intelligent, but less courageous ministers in all the Christian churches feel every day more and more keenly. Life-habit, life-training, a genuine humanitarianism, bid them labor for the souls of their fellows, while the stern voice of conscience urges them ceaselessly to disavow the narrow dogmas of their sect, and stand upon a basis broad enough and strong enough to unite the mind and the heart. These men will either reform the sects or leave them altogether; in either case the result will be the same: some such an Unitarian faith as shall give mankind contact with the Wisdom-Religion, through the healing influence of fraternity in the deepest instincts and intuitions of the human heart.

"The Divine Animals"

The Los Angeles Daily *Record* is an afternoon paper of wide circulation, with strong labor leanings. Last month we republished a "Letter" originally published in "The Path" for May, 1886, in which occurred these words: "I wish very much that we had a literature calculated to appeal to the general masses, and I think that we should resolutely turn our attention to this object." This was written nearly forty years ago. Something of the effect of the dissemination of the principles of Theosophy in this most desirable direction can be witnessed in the following extracts from the leading editorial in the *Record* of October 23, 1922, entitled "The Divine Animals":

Whenever science knows enough to discover truth as big as a barn it will proudly announce that the brains and minds, aye and the spirits and thought processes of the higher animals, some of the lower, are in no whit different from the brains, minds, spirits and processes of . . . man.

Science is tottering near the edge of this discovery now, but it hates to let go all precedent and jump at an obvious truth.

It will be found again, as it was once universally acknowledged, that all created things are sentient alike, and that they differ in degree ONLY.

We are going to realize finally that from the restless rock (and the rock is restless in its finest particle) to the gryrating insect, fluttering around the lamp. . . . called man, we are all from a parent stock, and our brain development, our mental evolution, our moral—if any—feelings are all built up in the slow processes of evolution, and no species nor order, aye no kingdom of creation's division, can lay claim to any attributes or facilities possessed by it, and not possessed in embryo by all other kingdoms, orders and species.

Once we get that idea to working in the human cosmos and we will begin to live with nature, and get results without spending most of our energy trying to "conquer" nature and forcing her to educate us by wiping us out.

PREVAILING TENDENCIES

THE MASTERS have written that this is an "age of transition," when established embodiments, religious, social, ethical, political, scientific, are approaching dissolution. Disintegration in all of them is going on before our eyes. Hence the chaos, the bewilderment, the running to and fro on every hand, the seeking remedies to cure "existing evils" in the body politic of humanity, by those who still believe such evils to be merely transitory or, at worst, something chronic which can somehow be made tolerable. Those whose voyage on the sea of knowledge has left them without leeway in the doldrums of pessimism rock back and forth on the waves of depression, fast fixed in the delusion that the disease of our modern civilization is stronger than the patient, and prophesy gloomily "the end of the world."

Theosophy was brought into the world for the very reason that the Masters of Wisdom knew that the time was ripe for the New Order of the Ages to begin, and They sent the materials for the structure of a change in the motives, the ideals, the thought and application of the energies of mankind. Ours the task, as students of Their philosophy of life and action, to make those materials accessible and workable by the Race Mind. Being ourselves human, having in ourselves all the characteristics of our fellows, it follows that Theosophists but too often are deceived internally and externally in their vision of things, and are thus drawn, all unknowing to themselves, into the currents of one and another of the prevailing tendencies. Many of them are as unable as the rest of mankind to distinguish between disintegrating and formative processes. This is because they have studied the phenomena of life, objective and subjective, as manifested in others, instead of observing with utmost care those phenomena as manifested at first hand in themselves, in the workings of their own consciousness. It is because they have studied and applied Theosophy in the light of their own prevailing tendencies, instead of checking, guiding, controlling those tendencies in the light of the teachings of the Wisdom-Religion. Let us endeavor to illustrate the two processes, the one destructive, the other regenerative, which are going on side by side in every Theosophist, even far more intensively than in the world at large; for the Theosophist, of all men, is the one in whom this process of transition is most fiercely active, and upon his individual clear-seeing depends whether the disintegrative or the formative forces shall prevail.

The Third Object of the Parent theosophical society has ever been the most popular with students: Point One; the prevailing race tendency to "seek a sign" instead of an explanation has dominated all such students as actually as it has the "spiritualists" and the "psychic researchers." That Third Object, as definitely worded was: "The investigation of the unexplained *laws* of nature and the psychical *powers latent* in man." Almost without exception students have laid their stress upon the *phenomena* to which those laws and latent powers give rise, not upon the investigation and understanding of those laws and powers. Hence they have been sucked into innumerable astral tangents, and have become so enamored, not to say intoxicated, with the phenomena witnessed and experienced, that they are totally unaware, as insane persons are unaware, of the true nature of their delusions, and as impossible to restore to balanced reason as any insane person. Point Two: all such are in the process of mental and moral disintegration, not regeneration. This natural mistake

and misdirection was and is due to the neglect of fundamental philosophical and moral principles from which to conduct the experiment of living. Every religious sect, off-shoot, and bizarre cult of every kind has its origin in some misunderstood phenomenon, "some personal experience in psychology," which compelled the deluded victim henceforth to view Nature in the light of his "experience." Already this tendency has produced a score of sects and cults calling themselves theosophical, a hundred corruptions of teachings presented as Theosophy.

The Second Object of the original theosophical association was the study of ancient and modern religions, philosophies and systems of thought, in order to detect the common vital principles underlying them all; not to resurrect or revivify those moribund and decayed faiths, but to hasten the dissolution and final disintegration of them all. Theosophy, being the veritable *elixir vitae* of the spiritual man, but slight contact with its principles, but a modicum of study of comparative religion, would rouse to a factitious warmth the old religious tendencies, whatever they might be, in the student and, unless he were well upon his guard, would infallibly drift him back once more into the vicious circle of the hereditary faith. The new wine of life would be turned back into the old sectarian bottles. Hence we have Christian Theosophists, Brahmin Theosophists, Buddhist Theosophists, and so on. Point Three: this is spiritual Atavism, recurrence to type; disintegration, not progression.

Thus we have two great classes of theosophical students: those swept away by the lure of phenomena and those carried into the eddies of sectarianism, no matter how named. *Pseudo*-Science and *pseudo*-Religion, two of the most powerful prevailing race tendencies, have turned them backward upon the descending arc. Empirical philosophy, empirical religion, have replaced THEOSOPHY with them, though they know it not. Anyone can see the inherent grotesque paradox of the very phrases, *Experimental* Philosophy, *Experimental* religion, for the terms Religion, Philosophy, Science, imply that which is *not* phenomenal, but that which is by its very nature stable and unchanging. To go further: Not only Theosophists, but religious devotees of all persuasions, spiritualists, psychical researchers, numberless scientific students, now all admit and allege the reality of a vast range of natural phenomena hitherto denied or looked upon with doubt and suspicion. So far, there is genuine fraternity, because genuine unity; the fraternity of a common *knowledge*. But this is as to the "facts," *i. e.,* perceived phenomena.

But the moment one essays to step from the field of fact to the area of causation—behold the discords! Why is this? Is it not because there is as yet among them all no real *knowledge* of Law—of Philosophy, Science, Religion, Ethics? Yet the same process that produced unity and fraternity of knowledge in regard to the facts must infallibly yield the same common knowledge of their Causes. Sensible men do not form parties over facts:—they investigate, experiment, confer, compare the results obtained and are thus able, each and all, to separate the wheat from the chaff, the spurious from the genuine in phenomena. Would not the same Method, the same assiduity in the field of Causes, yield a unitary philosophy, a solid ethic, a religion undefiled?

H. P. B. knew our prevailing tendencies. Hence her article, "Is Theosophy a Religion," which we reprint herewith. Its practical value in personal application has yet to be realized by students of Theosophy. The article was first published in *Lucifer* for November, 1888.

IS THEOSOPHY A RELIGION?

"Religion is the best armour that man can have, but it is the worst cloak."
—*Bunyan.*

IT is no exaggeration to say that there never was—during the present century, at any rate—a movement, social or religious, so terribly, nay, so absurdly misunderstood or more blundered about than THEOSOPHY—whether regarded theoretically as a code of ethics, or practically, in its objective expression, *i. e.,* the Society known by that name.

Year after year, and day after day had our officers and members to interrupt people speaking of the theosophical movement by putting in more or less emphatic protests against theosophy being referred to as a "religion," and the Theosophical Society as a kind of church or religious body. Still worse, it is as often spoken of as a "new sect"! Is it a stubborn prejudice, an error, or both? The latter, most likely. The most narrow-minded and even notoriously unfair people are still in need of a plausible pretext, of a peg on which to hang their little uncharitable remarks and innocently uttered slanders. And what peg is more solid for that purpose, more convenient than an "ism" or a "sect." The great majority would be very sorry to be disabused and finally forced to accept the fact that theosophy is neither. The name suits them, and they pretend to be unaware of its falseness. But there are others, also, many more or less friendly people, who labor sincerely under the same delusion. To these, we say: Surely the world has been hitherto sufficiently cursed with the intellectual extinguishers known as dogmatic creeds, without having inflicted upon it a new form of faith! Too many already wear their faith, truly, as Shakespeare puts it, "but as the fashion of his hat," ever changing "with the next block." Moreover, the very *raison d'être* of the Theosophical Society was, from its beginning, to utter a loud protest and lead an open warfare against dogma or any belief based upon blind faith.

It may sound odd and paradoxical, but it is true to say that, hitherto, the most apt workers in practical theosophy, its most devoted members were those recruited from the ranks of agnostics and even of materialists. No genuine, no sincere seacher after truth can ever be found among the *blind* believers in the "Divine Word," let the latter be claimed to come from Allâh, Brahmâ or Jehovah, or their respective Kurân, Purâna and Bible. For:

"Faith is not *reason's* labour, but repose."

He who believes his own religion on faith, will regard that of every other man as a lie , and hate it on that same faith. Moreover, unless it fetters reason and entirely blinds our perceptions of anything outside our own particular faith, the latter is no faith at all, but a temporary belief, the delusion we labour under, at some particular time of life. Moreover, "faith without principles is but a flattering phrase for wilful positiveness or fanatical bodily sensations," in Coleridge's clever definition.

What, then, is Theosophy, and how may it be defined in its latest presentation in this closing portion of the XIXth century?

Theosophy, we say, is not *a* Religion.

Yet there are, as every one knows, certain beliefs, philosophical, religious and scientific, which have become so closely associated in recent years with the word "Theosophy" that they have come to be taken by the general public for

theosophy itself. Moreover, we shall be told these beliefs have been put forward, explained and defended by those very Founders who have declared that Theosophy is *not* a Religion. What is then the explanation of this *apparent* contradiction? How can a certain body of beliefs and teachings, an elaborate doctrine, in fact, be labelled "Theosophy" and be tacitly accepted as "Theosophical" by nine-tenths of the members of the T. S., if Theosophy is not a Religion?—we are asked.

To explain this is the purpose of the present protest.

It is perhaps necessary, first of all, to say that the assertion that "Theosophy is not *a* Religion" by no means excludes the fact that "Theosophy *is* Religion" itself. A Religion in the true and only correct sense is a bond uniting men together—not a particular set of dogmas and beliefs. Now Religion, *per se,* in its widest meaning is that which binds not only *all* MEN, but also *all* BEINGS and all *things* in the entire Universe into one grand whole. This is our theosophical definition of religion; but the same definition changes again with every creed and country, and no two Christians even regard it alike. We find this in more than one eminent author. Thus Carlyle defined the Protestant Religion in his day, with a remarkable prophetic eye to this ever-growing feeling in our present day, as:

> "For the most part a wise, prudential feeling, grounded on mere calculation; a matter, as all others now are, of expediency and utility; whereby some smaller *quantum* of earthly enjoyment may be exchanged for a far larger *quantum* of celestial enjoyment. Thus religion, too, is profit, a working for wages; not reverence, but vulgar hope or fear."

In her turn Mrs. Stowe, whether consciously or otherwise, seemed to have had Roman Catholicism rather than Protestantism in her mind, when saying of her heroine that:

> "Religion she looked upon in the light of a ticket (with the correct number of indulgences bought and paid for), which, being once purchased and snugly laid away in a pocket-book, is to be produced at the celestial gate, and thus secure admission to heaven. . . ."

But to Theosophists (the genuine Theosophists are here meant) who accept no mediation by proxy, no salvation through innocent bloodshed, nor would they think of "working for wages" in the *One Universal* religion, the only definition they could subscribe to and accept in full is one given by Miller. How truly and theosophically he describes it, by showing that

> ". . . true Religion
> Is always mild, propitious and humble;
> Plays not *the tyrant,* plants *no faith in blood,*
> Nor bears destruction on her chariot wheels;
> But stoops to polish, succour and redress,
> And *builds her grandeur on the public good.*"

The above is a correct definition of what true theosophy *is,* or ought to be. (Among the creeds Buddhism alone is such a true heart-binding and men-binding philosophy, because it is not a dogmatic religion.) In this respect, as it is the duty and task of every genuine theosophist to accept and carry out these principles, Theosophy *is* RELIGION, and the Society its one Universal Church; the temple of Solomon's wisdom,* in building which "there was

*Whose 700 wives and 300 concubines, by the bye, are merely the personations of man's attributes, feelings, passions and his various occult powers: the Kabalistic numbers 7 and 3 showing it plainly. Solomon himself, morover, being, simply, the emblem of SOL—the "Solar Initiate" or the Christ-Sun, is a variant of the Indian

neither hammer, nor axe, *nor* any tool of iron heard in the house while it was building" (I. Kings, vi.); for this "temple" is made by no human hand, nor built in any locality on earth—but, verily, is raised only in the inner sanc tuary of man's heart wherein reigns alone the awakened soul.

Thus Theosophy is not *a* Religion, we say, but RELIGION itself, the one bond of unity, which is so universal and all-embracing that no man, as no speck —from gods and mortals down to animals, the blade of grass and atom—can be outside of its light. Therefore, any organization or body of that name must necessarily be a UNIVERSAL BROTHERHOOD.

Were it otherwise, Theosophy would be but a word added to hundreds other such words as high sounding as they are pretentious and empty. Viewed as a philosophy, Theosophy in its practical work is the alembic of the Mediæval alchemist. It transmutes the apparently base metal of every ritualistic and dogmatic creed (Christianity included) into the gold of fact and truth, and thus truly produces a universal panacea for the ills of mankind. This is why, when applying for admission into the Theosophical Society, no one is asked what religion he belongs to, nor what his deistic views may be. These views are his own personal property and have nought to do with the Society. Because Theosophy can be practised by Christian or Heathen, Jew or Gentile, by Agnostic or Materialist, or even an Atheist, provided that none of these is a bigoted fanatic, who refuses to recognise as his brother any man or woman outside his own special creed or belief. Count Leo N. Tolstoy does not believe in the Bible, the Church, or the divinity of Christ; and yet no Christian surpasses him in the practical bearing out of the principles alleged to have been preached on the Mount. And these principles are those of Theosophy; not because they were uttered by the Christian Christ, but because they are universal ethics, and were preached by Buddha and Confucius, Krishna, and all the great Sages, thousands of years before the Sermon on the Mount was written. Hence, once that we live up to such theosophy, it becomes a universal *panacea* indeed, for it heals the wounds inflicted by the gross asperities of the Church "isms" on the sensitive soul of every naturally religious man. How many of these, forcibly thrust out by the reactive impulse of disappointment from the narrow area of blind belief into the ranks of arid disbelief, have been brought back to hopeful aspiration by simply joining our Brotherhood—yea, imperfect as it is.

If, as an offset to this, we are reminded that several prominent members have left the Society disappointed in theosophy as they had been in other associations, this cannot dismay us in the least. For with a very, *very few* exceptions, in the early stage of the T. S.'s activities when some left because they did not find mysticism practised in the General Body as *they* understood it, or because "the leaders lacked Spirituality," were "untheosophical, hence, untrue to the rules," you see, the majority left because most of them were either half-hearted or too self-opinionated—a church and infallible dogma in themselves. Some broke away, again, under very shallow pretexts indeed, such, for instance, as "because Christianity (to say Churchianity, or *sham* Christianity, would be more just) was too roughly handled in our magazines"—

"Vikarttana" (the Sun) shorn of his beams by Viswakarma, his Hierophant-Initiator, who thus shears the *Chrestos*-candidate for initiation of his golden radiance and crowns him with a dark, blackened auréole—the "crown of thorns." (See the "Secret Doctrine" for full explanation.) Solomon was never a living man. As described in *Kings,* his life and works are an allegory on the trials and glory of Initiation.

just as if other fanatical religions were ever treated any better or upheld! Thus, all those who left have done well to leave, and have never been regretted.

Furthermore, there is this also to be added: the number of those who left can hardly be compared with the number of those who found everything they had hoped for in Theosophy. Its doctrines, if seriously studied, call forth, by stimulating one's reasoning powers and awakening the *inner* in the animal man, every hitherto dormant power for good in us, and also the perception of the true and the real, as opposed to the false and the unreal. Tearing off with no uncertain hand the thick veil of dead-letter with which every old religious scriptures were cloaked, scientific Theosophy, learned in the cunning symbolism of the ages, reveals to the scoffer at old wisdom the origin of the world's faiths and sciences. It opens new vistas beyond the old horizons of crystallized, motionless and despotic faiths; and turning blind belief into a reasoned knowledge founded on mathematical laws—the only *exact* science—it demonstrates to him under profounder and more philosophical aspects the existence of that which, repelled by the grossness of its dead-letter form, he had long since abandoned as a nursery tale. It gives a clear and well-defined object, an ideal to live for, to every sincere man or woman belonging to whatever station in Society and of whatever culture and degree of intellect. Practical Theosophy is not *one* Science, but embraces every science in life, moral and physical. It may, in short, be justly regarded as the universal "coach," a tutor of world-wide knowledge and experience, and of an erudition which not only assists and guides his pupils toward a successful examination for every scientific or moral service in earthly life, but fits them for *the lives* to come, if those pupils will only study the universe and its mysteries *within themselves,* instead of studying them through the spectacles of orthodox science and religions.

And let no reader misunderstand these statements. It is Theosophy *per se,* not any individual member of the Society or even Theosophist, on whose behalf such a universal omniscience is claimed. The two—Theosophy and the Theosophical Society—as a vessel and the *olla podrida* it contains, must not be confounded. One is, as an ideal, *divine* Wisdom, perfection itself; the other a poor, imperfect thing, trying to run *under* if not *within,* its shadow on Earth. No man is perfect; why, then, should any member of the T. S. be expected to be a paragon of every human virtue? And why should the whole organization be criticized and blamed for the faults, whether real or imaginary, of some of its "Fellows," or even its Leaders? Never was the Society, as a concrete body, free from blame or sin—*errare humanum est*—nor were any of its members. Hence, it is rather those members—most of whom will not be led by theosophy, that ought to be blamed. Theosophy is the soul of its Society; the latter the gross imperfect body of the former. Hence, those modern Solomons who *will* sit in the Judgment Seat and talk of that they know nothing about, are invited before they slander theosophy or any theosophists to first get acquainted with both, instead of ignorantly calling one a "farrago of insane beliefs" and the other a "sect of imposters and lunatics."

Regardless of this, Theosophy is spoken of by friends and foes as a religion when not a *sect.* Let us see how the special beliefs which have become associated with the word have come to stand in that position, and how it is that they have so good a right to it that none of the leaders of the Society have ever thought of disavowing their doctrines.

We have said that we believed in the absolute unity of nature. Unity implies the possibility for a unit on one plane, to come into contact with another unit on or from another plane. We believe in it.

The just published "Secret Doctrine" will show what were the ideas of all antiquity with regard to the *primeval instructors* of primitive man and his three earlier races. The genesis of that WISDOM-RELIGION, in which all theosophists believe, dates from that period. So-called "Occultism," or rather Esoteric Science, has to be traced in its origin to those Beings who, led by Karma, have incarnated in our humanity, and thus struck the keynote of that secret Science which countless generations of subsequent adepts have expanded since then in every age, while they checked its doctrines by personal observation and experience. The bulk of this knowledge—which no man is able to possess in its fullness—constitutes that which we now call Theosophy or "divine knowledge." Beings from other and higher worlds may have it entire; we can have it only approximately.

Thus, unity of everything in the universe implies and justifies our belief in the existence of a knowledge at once scientific, philosophical and religious, showing the necessity and actuality of the connection of man and all things in the universe with each other; which knowledge, therefore, becomes essentially RELIGION, and must be called in its integrity and universality by the distinctive name of WISDOM-RELIGION.

It is from this WISDOM-RELIGION that all the various individual "Religions" (erroneously so called) have sprung, forming in their turn offshoots and branches, and also all the minor creeds, based upon and always originated through some personal experience in psychology. Every such religion, or religious offshoot, be it considered orthodox or heretical, wise or foolish, started originally as a clear and unadulterated stream from the Mother-Source. The fact that each become in time polluted with purely human speculations and even inventions, due to interested motives, does not prevent any from having been pure in its early beginnings. There are those creeds—we shall not call them religions—which have now been overlaid with the human element out of all recognition; others just showing signs of early decay; not one that escaped the hand of time. But each and all are of divine, because natural and true, origin; aye—Mazdeism, Brahmanism, Buddhism as much as Christianity. It is the dogmas and human element in the latter which led directly to modern Spiritualism.

Of course, there will be an outcry from both sides, if we say that modern Spiritualism *per se,* cleansed of the unhealthy speculations which were based on the dicta of two little girls and their very unreliable "Spirits"—is, nevertheless, far more true and philosophical than any church dogma. *Carnalized* Spiritualism is now reaping its Karma. Its primitive *innovators,* the said "two little girls" from Rochester, the Mecca of modern Spiritualism, have grown up and turned into old women since the first raps produced by them have opened wide ajar the gates between this and the other world. It is on their "innocent" testimony that the elaborate scheme of a sidereal Summer-land, with its active astral population of "Spirits," ever on the wing between their "Silent Land" and our very loud-mouthed, gossiping earth—has been started and worked out. And now the two female Mahommeds of Modern Spiritualism have turned self-apostates and play false to the "philosophy" they have created, and have

gone over to the enemy. They expose and denounce *practical* Spiritualism as the humbug of the ages. Spiritualists—(save a handful of fair exceptions)—have rejoiced and sided with *our* enemies and slanderers, when these, *who had never been Theosophists,* played us false and showed the cloven foot denouncing the Founders of the Theosophical Society as frauds and imposters. Shall the Theosophists laugh in their turn now that the original "revealers" of Spiritualism have become its "revilers"? Never! for the phenomena of Spiritualism are facts, and the treachery of the "Fox girls" only makes us feel new pity for all mediums, and confirms, before the whole world, our constant declaration that no medium can be relied upon. No true theosophist will ever laugh, or far less rejoice, at the discomfiture even of an opponent. The reason for it is simple:—

Because we know that beings from other, higher worlds do confabulate with some elect mortals now as ever; though *now* far more rarely than in the days of old, as mankind becomes with every civilized generation worse in every respect.

Theosophy—owing, in truth, to the *levée in arms* of all the Spiritualists of Europe and America at the first words uttered against the idea that every communicating *intelligence* is necessarily the spirit of some ex-mortal from this earth—has not said its last word about Spiritualism and "Spirits." It may one day. Meanwhile, an humble servant of theosophy, the Editor, declares once more her belief in Beings, grander, wiser, nobler than any *personal* God, who are beyond any "Spirits of the dead," Saints, or winged Angels, who, nevertheless, *do* condescend in all and every age to occasionally overshadow rare sensitives—often entirely unconnected with Church, Spiritualism or even Theosophy. And believing in high and holy Spiritual Beings, she must also believe in the existence of their opposites—lower "spirits," good, bad and indifferent. Therefore does she believe in spiritualism and its phenomena, some of which are so repugnant to her.

This, as a casual remark and a digression, just to show that Theosophy includes Spiritualism—as it should be, not as it is—among its sciences, based on knowledge and the experience of countless ages. There is not a religion worthy of the name which has been started otherwise than in consequence of such *visits* from Beings on the higher planes.

Thus were born all prehistoric, as well as all the historic religions, Mazdeism and Brahmanism, Buddhism and Christianity, Judaism, Gnosticism and Mahomedanism; in short, every more or less successful "ism." All are true at the bottom, and all are false on their surface. The Revealer, the artist who impressed a portion of the Truth on the brain of the Seer, was in every instance a true artist, who gave out genuine truths; but the instrument proved also, in every instance, to be *only a man.* Invite Rubinstein and ask him to play a sonata of Beethoven on a piano left to *self-tuning,* one half of the keys of which are in chronic paralysis, while the wires hang loose; then see whether, the genius of the artist notwithstanding, you will be able to recognize the sonata. The moral of the *fabula* is that a man—let him be the greatest of mediums or natural Seers—is but a man; and man left to his own devices and speculations *must* be out of tune with absolute truth, while even picking up some of its crumbs. For Man is but a *fallen* Angel, a god within, but having an animal brain in his head, more subject to cold and wine fumes while in

company with other men on Earth, than to the faultless reception of divine revelations.

Hence the multi-colored dogmas of the churches. Hence also the thousand and one "philosophies" so-called, (some contradictory, theosophical theories included); and the variegated "Sciences" and schemes, Spiritual, Mental, Christian and Secular; Sectarianism and bigotry, and especially the personal vanity and self-opinionatedness of almost every "Innovator" since the mediæval ages. These have all darkened and hidden the very existence of TRUTH—the common root of all. Will our critics imagine that we exclude the theosophical teachings from this nomenclature? Not at all. And though the esoteric doctrines which our Society has been and is expounding, are not *mental* or *spiritual* impressions from some "unknown, *from above,*" but the fruit of teachings given to us by living men, still, except that which was dictated and written out by those Masters of Wisdom themselves, these doctrines may be in many cases as incomplete and faulty as any of our foes would desire it. The "Secret Doctrine"—a work which gives out all that can be given out during this century, is an attempt to lay bare *in part* the common foundation and inheritance of all—great and small religious and philosophical schemes. It was found indispensable to tear away all this mass of concreted misconceptions and prejudice which now hides the parent trunk of (*a*) all the great world-religions; (*b*) of the smaller sects; and (*c*) of Theosophy as it stands now—however veiled the great Truth, by ourselves and our limited knowledge. The crust of error is thick, laid on by whatever hand; and because we *personally* have tried to remove some of it, the effort became the standing reproach against all theosophical writers and even the Society. Few among our friends and readers have failed to characterize our attempt to expose error in the *Theosophist* and *Lucifer* as "very uncharitable attacks on Christianity," "untheosophical assaults," &c., &c. Yet these are necessary, nay, indispensable, if we wish to plough up at least *approximate* truths. We have to lay things bare, and are ready to suffer for it—as usual. It is vain to promise to *give* truth, and then leave it mingled with error out of mere faint-heartedness. That the result of such policy could only muddy the stream of facts is shown plainly. After twelve years of incessant labor and struggle with enemies from the four quarters of the globe, notwithstanding our four theosophical monthly journals—the *Theosophist, Path, Lucifer,* and the French *Lotus*—our wish-washy, tame protests in them, our timid declarations, our "masterly policy of inactivity," and playing at hide-and-seek in the shadow of dreary metaphysics, have only led to Theosophy being seriously regarded as a religious SECT. For the hundredth time we are told—"What good is Theosophy doing!" and "See what good the Churches are doing!"

Nevertheless, it is an averred fact that mankind is not a whit better in morality, and in some respects ten times worse now, than it ever was in the days of Paganism. Moreover, for the last half century, from that period when Freethought and Science got the best of the Churches—Christianity is yearly losing far more adherents among the cultured classes than it gains proselytes in the lower *strata*, the scum of Heathendom. On the other hand, Theosophy has brought back from Materialism and blank despair to belief (based on logic and evidence) in man's *divine* Self and the immortality of the latter, more than one of those whom the Church has lost through dogma, exaction of faith and tyranny. And, if it is proven that Theosophy saves one

man only in a thousand of these the Church has lost, is not the former a far higher factor for good than all the missionaries put together?

Theosophy, as repeatedly declared in print and *viva voce* by its members and officers, proceeds on diametrically opposite lines to those which are trodden by the Church; and Theosophy rejects the methods of Science, since her inductive methods can only lead to crass materialism. Yet *de facto,* Theosophy claims to be both "RELIGION" and "SCIENCE," for theosophy is the essence of both. It is for the sake and love of the two divine abstractions—*i. e.,* theosophical religion and science, that its Society has become the volunteer *scavenger* of both orthodox religion and modern science; as also the relentless Nemesis of those who have degraded the two noble truths to their own ends and purposes, and then divorced each violently from the other, though the two are and *must be one.* To prove this is also one of our objects in the present paper.

The modern Materialist insists on an impassable chasm between the two, pointing out that the "Conflict between Religion and Science" has ended in the triumph of the latter and the defeat of the first. The modern Theosophist refuses to see, on the contrary, any such chasm at all. If it is claimed by both Church and Science that each of them pursues the truth and *nothing but the truth,* then either one of them is mistaken, and accepts falsehood for truth, or both. Any other impediment to their reconciliation must be set down as purely *fictitious.* Truth is one, even if sought for or pursued at two different ends. Therefore, Theosophy claims to reconcile the two foes. It premises by saying that the *true* spiritual and primitive Christian religion is, as much as the other great and still older philosophies that preceded it—*the light of Truth* —"the life and the light of men."

But so is the *true* light of Science. Therefore, darkened as the former is now by dogmas examined through glasses smoked with the superstitions artificially produced by the Churches, this light can hardly penetrate and meet its sister ray in a science, equally as cobwebbed by paradoxes and the materialistic sophistries of the age. The teachings of the two are incompatible, and cannot agree so long as both Religious philosophy and the Science of physical and external (in philosophy, *false*) nature, insist upon the infallibility of their respective "will-o'-the-wisps." The two lights, having their beams of equal length in the matter of false deductions, can but extinguish each other and produce still worse darkness. Yet, they can be reconciled on the condition that both shall clean their houses, one from the human dross of the ages, the other from the hideous excrescence of modern materialism and atheism. And as both decline, the most meritorious and best thing to do is precisely what Theosophy alone can and *will* do: *i. e.,* point out to the innocents caught by the glue of the two waylayers—verily two dragons of old, one devouring the intellects, the other the souls of men—that their supposed chasm is but an optical delusion; that, far from being one, it is but an immense garbage mound respectively erected by the two foes, as a fortification against mutual attacks.

Thus, if theosophy does no more than point out and seriously draw the attention of the world to the fact that the *supposed* disagreement between religion and science is conditioned, on the one hand by the intelligent materialists rightly kicking against absurd human dogmas, and on the other by blind fanatics and interested churchmen who, instead of defending the souls of mankind, fight simply tooth and nail for their personal bread and butter and

authority—why, even then, theosophy will prove itself the saviour of mankind.

And now we have shown, it is hoped, what real Theosophy is, and what are its adherents. One is divine Science and a code of Ethics so sublime that no theosophist is capable of doing it justice; the others weak but sincere men. Why, then, should Theosophy ever be judged by the personal shortcomings of any leader or member of our 150 branches? One may work for it to the best of his ability, yet never raise himself to the height of his call and aspiration. This is his or her misfortune, never the fault of Theosophy, or even of the body at large. Its Founders claim no other merit than that of having set the first theosophical wheel rolling. If judged at all they must be judged by the work they have done, not by what friends may think or enemies may say of them. There is no room for *personalities* in a work like ours; and all must be ready, as the Founders are, if needs be, for the car of Jaggennâth to crush them *individually* for *the good of all*. It is only in the days of the dim Future, when death will have laid his cold hand on the luckless Founders and stop thereby their activity that their respective merits and demerits, their good and bad acts and deeds, and their theosophical work will have to be weighed on the Balance of Posterity. Then only, after the two scales with their contrasted loads have been brought to an equipoise, and the character of the net result left over has become evident to all in its full and intrinsic value, then only shall the nature of the verdict passed be determined with anything like justice. At present, except in India, those results are too scattered over the face of the earth, too much limited to a handful of individuals to be easily judged. Now, these results can hardly be perceived, much less heard of amid the din and clamor made by our teeming enemies, and their ready imitators—the indifferent. Yet however small, if once proved good, even now every man who has at heart the moral progress of humanity, owes his thankfulness to Theosophy for those results. And as Theosophy was revived and brought before the world, *viâ* its unworthy servants, the "Founders," if their work was useful, it alone must be their vindicator, regardless of the present state of their balance in the petty cash accounts of Karma, wherein social "respectabilities" are entered up.

THE WILL

There is no such thing as the "human will." There is that energy of consciousness—of the Spirit—that is set in motion along the line of human desire. As our desires are low and restricted—of our bodies and our environment—so the force flows. The power that we call the Will has no qualities whatever; it is neither good nor bad; it is, in fact, force—energy—the energy, or force, of consciousness in action. We must not think that the will is something different from us, separate from us; it is, in fact, inherent in every being. It is the thought—the motive behind the action—that makes whatever flows from it good or bad. The highest will—the greatest—the most powerful that there is—is the Spiritual Will. Our ordinary modes of thought and desires cannot arouse it. It can only be aroused by a recognition and realization of our own spiritual nature. Then the Spiritual Will flies like light and cuts all obstacles like a sharp sword.—*R. C.*

NATIONALISM—FALSE AND TRUE

HJALMAR BRANTING, the socialist prime minister of Sweden, delivered an address at the Christiana University, under the auspices of the Nobel Prize Committee, in the course of which he is reported to have denounced that internationalism which disputes the rights of nations within their own sphere and aims at leveling them all into one cosmopolitan mass. "This Internationalism," he declared, "is a caricature of real internationalism, and it had nowhere taken root among the peoples. The deep-rooted feeling of the importance of nationalism became in time the foundation of and starting point for genuine internationalism, for a humanity built, not upon atoms devoid of patriotism, but on a free union of self-governing nations."

Mr. Branting is a socialist of repute who has rendered yeoman service toward establishing international solidarity among the working classes and for the cause of socialism in general. He is one of those rare men in the socialistic and labour world who has risen to power and shown sober moderation in handling affairs of state. Mr. Branting is an advanced Socialist, therefore it will come as a surprise to many that he should be an advocate of nationalism.

The species of nationalism, however, to which he makes reference is very different from that which is founded on and works by competition and rivalry—a nationalism that fosters and exploits a patriotism engendering class struggle at home and wars abroad. Mr. Branting was awarded the Nobel Prize and therefore must be regarded as one who has worked for "a Brotherhood amongst the nations for abandonment or reduction of the standing armies and for the holding of peace congresses." We might, therefore, interpret his nationalism as the reverse of the nationalism above referred to. As students of Theosophy we should try to understand the right and the wrong kind of nationalism, for thereby we shall be able to enter into the sphere of causes and take note of the forces which have produced the international havoc of the last few years, and also find remedies and the necessary inspiration for reconstruction which will bring into existence the international state of the correct type.

As in the sphere of religion so in the sphere of politics, Theosophy has a service to render to Humanity. By the heroic efforts of Madame Blavatsky we are able to impress the mind of the race with the fact that the origins of ancient religions are not to be traced to the ignorance, superstition and fear of child humanity, but that the underlying truths of all religions were rooted in the grand system of philosophy and ethics which was understood and embodied by Great Souls, Divine Kings and Spiritual Teachers who were the guides and inspirers of earlier races of mankind. Underlying this whole concept is the supreme fact and the fundamental tenet of theosophical thought, that men are not dying bodies but immortal souls ever unfolding their inherent powers and thus passing on from the kingdom of the humans to that of Supermen. The same view of men as immortal souls evolving politically brings to us the conception of a race, a sub-race and a nation which is different from one commonly held by anthropologists and ethnologists. This teaching is clearly given by Madame Blavatsky in her

Secret Doctrine, Vol. II. The evolution of the races is not only a thing of the past, but verily a palpable reality in the present. However abhorrent the evil effects of nationalism might be to us, we must not overlook the fact that there is a species of nationalism which belongs to the spiritual world and which it becomes our duty to precipitate in this world of matter and men. We must realize that what is wrong is not nationalism, which is a fact in nature, but the misunderstanding and mis-application of the spiritual verities by uninformed individuals of our civilization.

What makes nationalism? Ordinarily understood geographical boundaries within which a common language is spoken and on which men and women live, loving that area called their country, and who evolve their own peculiar and particular culture, constitutes nationalism. For a theosophical student nationalism stands for something different. Just as man is not a material body in which intelligence takes birth and culture manifests itself *sui generis* but is an immortal soul unfolding his powers, contacting the material vehicle and thus expressing forces of culture, so also is the case with nations. There is a national soul which tries to contact the national body, first brooding over it and then incarnating in it. The mind of the race is as palpable a reality as the mind in man. The decay and death of nations and races is analogous to the decay and death of human bodies and what is true of man as a reincarnating ego is also true of the souls of nations and races. The life of a nation corresponds to the life of a human body and the law of cycles applies to and works out in both. Just as types of human souls are different, so also are types of national souls. Thus can be understood the rise and fall of civilizations, the growth and decay of nations and races, each of which manifests a different aspect, all of which put together make the complete whole. Just as all the personality incarnations of an ego from savagery to Masterhood express all the forces and powers inherent in the ego bringing them into potency from a condition of latency, so also all the civilizations belonging to a particular country or continent in their totality form the inherent forces of the national soul made patent. Therefore the true politician begins to work with the soul of nations and thus for the higher nationalism. The way of the soul is the way of peace, concord, unity, and the nationalism that proceeds from the soul aspect of the nation is bound to produce harmony instead of discord.

When we begin to apply the principles involved in the above for the purposes of reconstructing our shattered world, we immediately see the vision of a world transformed into a garden in which humanity grows many kinds of trees and plants, shrubs and creepers, which yield beautiful flowers or useful fruits.

Hence the internationalism which is bound to come, if it were to precipitate in a rhythmic swing, would require of us who are working in a state of nationalism to establish within that state the necessary solidarity and harmony. International rhythm depends on the harmony of the many nations of the world. Hence what Mr. Branting has said would inspire us to work for spiritualising our respective nationalism in various countries of the world. The duty of the theosophist is to spiritualise his own national environment so that peace comes to prevail where there is strife to-day. Therefore when we speak of national culture, national progress, national civilization, we speak of a reality provided that culture, progress and civiliza-

tion are aspects of the national soul. In proportion as we disregard the soul aspect of the nation we work for discord. When the national soul-forces are taken into account our patriotism assumes the virtue of reverent humility, and race pride and national arrogance are banished; this virtue enables us to learn from other nations as well as giving confidence to us to teach them. Thus ultimately must arise the brotherhood of cultures and nations. "In the parliament of men and the federation of the world" messengers from the various nations will come, not actuated by race pride and false patriotism but inspired by the inherent force of their respective national soul whose messengers they will be. In such an assembly envoys of East and West will foregather, not in a spirit of competition and rivalry to get the most and yield the least in reference to their own land, but for the purposes of a higher altruism that looks at humanity as a unit of which the many nations are but component parts. For this consummation theosophists must work as true patriots, becoming channels for the Life Forces of their own National Soul, and thus contribute their share in all lands toward erecting the temple of Humanity which the Architects of the Race have so well planned.

THE SURE CHART

TO SUCH an extent has the personality been accentuated in this age that the acceptance of Law as an actual work-a-day matter of fact—the one and only sane view-point on personal existence—seems almost impossible. If this stable fact were a stable conviction in the mind of each, there would be no question of accepting *whatever comes* in the same spirit as we accept the universal laws of Nature in their familiar aspects. The changing seasons, day and night, and even cataclysms and calamities such as earthquakes, fires, floods are all "accepted," however we may feel about it, because they are known to be inevitable, coming as they do under what we recognize as universal action or Law.

So materialistic have we become as a nation—result of the materialistic religion upon which our ideals have been placed—that we seek to see no deeper than the outer rind of the Law. To see beneath the purely physical is to see wrapped up in the outer the physical and mental *cause* of Nature's action; to see in the expression of Nature which affects us the exhibition or display of *the use we have made of Nature.* Universal Law completes the circle back to man.

It is an ignorance almost inherent in little man that refuses to accept the Will of Great Nature as his own come back to him. The root of it is almost ineradicable ideas of a false God and a haphazard justice, the escape from which is dependent upon a vicarious atonement. The true student finds out, by repeated failures to accept whatever comes as his own, that it is *in himself* —in the very sphere of his own ideas—the battle must be fought with these deadly foes of enlightenment and progress *in the race.*

That these foes are still there, deeply entrenched in his mind and heart, is shown by the treatment he accords his fellow men, students or disciples.

AMONG FRIENDS

"WELL, the Christmas orgy is now at its height," remarked Doctor, coming back into the room from answering a telephone call. "That was the conscientious Jones, my chief assistant, with his report on cases. By tomorrow both he and Doctor Ella, my other helper, will be running night and day—to the distempered children, the over-wrought women and the over-fed men—victims of 'Christmas cheer.' Then I will have to rush back to town and to work again," he added with a tired sigh.

It was Christmas morning. Outside the scurrying snowflakes of a "white Christmas" fell in wind-borne whirls, and ticked now and then at the windows of the snug, tree-protected country-house, so warm and comfortable within. The "Christmas party" was a gathering of adults, save for the inevitable Bobbie, who played busily on the hearth-rug, putting together, with Mother's occasional aid, some delightfully intricate new toys that Santa Claus had brought him.

"Aren't you rather pessimistic, Doctor?" inquired the Judge from his armchair next the fire. "You don't sound much like the spirit of Christmas."

"Oh, he looks on from behind the scenes," laughed Pilgrim, catching Bobbie's whirring railway train as it passed him and turning it to go whizzing back to its enthusiastic owner. "It's very trying at times to stand backstage—makes cynics of some folks."

"Guess you're right, Pilgrim," agreed Doctor, with a wry smile. "But there must be something *real* about this Christmas celebration," he added thoughtfully. "However it expresses itself in outward doings, there seems to be an inner urge that wakes up and energizes everybody."

"Cyclic law, return of impression—really a phase of karma, I should think," remarked Mother, looking up from her play with Bobbie.

"More than that," said the Judge. "It's the return of the Sun; and I should think that the twenty-first of December is the *real* Christmas day—what do you say to that, Browser?"

"I say 'yes', Judge," Mr. Browser turned from the book-cases across the room where he had been 'sampling' comfortably for the last half hour and joined the circle at the fireplace. "The general idea of the origin of Christmas," he continued musingly, "is that the twenty-fifth of December was made notable by the birth of Jesus of Nazareth; and in commemoration of that Being, so divine as to be called the Savior of mankind, the *Christ Mass* is a season for the giving of gifts."

"Also for the expectation of receiving them," broke in Doctor, with a chuckle.

"But the date of the Birth of Christ isn't known at all as an historical fact, is it, Browser?" queried the Judge.

"We know nothing whatever of the birth of Christ," was the answer. "Yet the choosing of this season for the birth of a Divine Being is really based on fact—a fact that belongs to the ancients. The Christmas idea is really borrowed from the so-called *pagans,* as indeed are practically all our theological ceremonies, rituals and ideas. Ages before the time of Jesus, the

Christ, among all ancient peoples, were ceremonies at this season of the year, similar in kind to our own. But the ancients had reference to a certain occurrence in time; for it is on the twenty-first of December that the Sun itself returns from its journey southward to the north again—and this coming of the Sun was understood to be the *birth* of the Sun."

"Do our preachers and theologians know that?" exclaimed Doctor, warmly. "Then their Christmas services must surely be a mummery."

"Not necessarily," remarked Pilgrim. "Undoubtedly the better educated men know the truth, but they have adapted the old knowledge to their new beliefs and, according to their lights, many of them are quite sincere.

"But the Christmas season has its own occult reference," resumed Mr. Browser thoughtfully. "It is the season of the birth of the Sun—the coming back and bringing into fructification those seeds and plants needing Sun energy for their growth and expression. It is more than that, because behind the Sun, H.P.B. indicates, as behind every body, there is spirit, life and *intelligence*. So, there comes with the return of the Sun a spiritual mental and moral growth and uplifting—an incursion of energy, so to speak an impulse of a spiritual kind."

"We could take advantage of the season then, couldn't we?" said Mother. "That's what one phase of 'the Christmas spirit' must really mean."

"Yes, just think of H. P.B.'s statement," agreed Mr. Browser. "She said that between Christmas Day and the day called 'Easter'—which also has its own significance—the astral life of the earth is young and strong. Thus the inner life of man must have its periodical rejuvenescence and growth, and ideas then taken hold of and carried into expression would have many fold the power they would have at another time. Christmas is a season of birth and growth; it is the season of the rebirth of the spiritual nature—and the birth of Jesus was made to accord with this old knowledge of past and ancient observances."

"That old phrase, 'There is a tide in the affairs of men which, taken at its flood, leads on to fortune,' must be merely an expression and recognition of this law of recurrent impression," remarked the Judge musingly.

"Why not?" returned Pilgrim, with a vigorous nod. "The opportunities of each life come from the past; each life as it is has been produced by the life or lives preceding, and aspirations are recurrent ideas of the past. Whenever there is a spiritual idea in the heart or in the mind," he continued, "then is the rising time of the tide for that individual; then is the time for him to take advantage of the cycle—to make every possible effort in the direction of his purpose. For the time is ripe, and the time will pass again, just as surely as the Sun moves northward and then south again. In the time of the rising tide we must acquire the stamina, the power of the concentrated effort, which will hold us through the receding tide and give us a better and firmer standing place when the tide again arises."

"The *real* Christmas should be *heart*-warming, confidence-inspiring, then" —Doctor rose from his chair and began walking up and down the long living-room as he spoke.

"Yes," agreed the Judge, "it can come to us in our hearts alone—*does* come to people, although most are quite unaware of it. That's the cause of this general feeling of good-will, this spontaneous outburst of the brotherly

feeling and loving charity at this season. And then, alas, the reaction comes," he added dryly.

"But it *needn't* come," said Mother quickly, "not if we acquire some of the stamina Pilgrim was speaking about."

"No, we need feel no reaction," agreed Pilgrim, "or at least we need *give way* to none, even if we do feel the pull of a receding current in the ocean of our inner nature. Suppose we take our own case as we are right now," he continued earnestly. "We can realize that there has come once more the season we can rise with. If we make up our minds to do it, we can follow the Path of our great Predecessors—the Saviors of the world, the great Saviors of all times, for They come from the same body, whether we call Them 'Buddha,' 'Jesus,' 'H.P.B.,' or any other name. They are all beings of the same nature who come among us—'become in all things like unto us'—that They may impart to us something of Their great knowledge and point us to the Path They followed. Jesus for whom the Christian nations celebrate Christmas was one of a Body of perfected men. There were many others before Him; there have been others since; there will be yet others. All taught the same knowledge; all had the same divine compassion, the essence of the Spirit of Christmas, in their hearts—only with Them that spirit went through every day in the year, and through all the years."

"But how about our Western observance of Christmas?" queried Doctor, after the little silence that had followed Pilgrim's words. "This making a business of gift giving, the feeling of duty in regard to it, the extravagances, the actual economic strain that so many people put themselves to in order to give—and perhaps to outvie some other person—this doesn't seem to be right, nor to have the right spirit behind it."

"Chapter seventeen of *The Bhagavad-Gita* ought to give us a true line on that," answered Mr. Browser, pulling the little book from his pocket. "Krishna says:

" 'Those gifts which are bestowed at the proper time to the proper person, and by men who are not desirous of a return, are of the *sattva* quality, good and of the nature of truth.

" 'But that gift which is given with the expectation of a return from the beneficiary, or with a view to spiritual benefit flowing therefrom, or with reluctance, is of the *rajas* quality, bad, and partaketh of untruth.

" 'Gifts given out of place and season and to unworthy persons, without proper attention and scornfully, are of the *tamas* quality, wholly bad and of the nature of darkness.' "

"Something worth remembering there in the season of holiday giving," said the Judge. "Yes, and at any other time for that matter," he added reminiscently. "In my court work I have seen so much inattentive, misunderstanding, misapplied charity—for charity is gift giving and must be included when applying Krishna's admonitions.

"It's the materialism of the day that makes this Christmas exhibition Doctor speaks of so widespread, I believe," remarked Mother thoughtfully. "People think the value of a gift lies in its money cost, whereas its true value, if Krishna's words mean anything at all, lies entirely in the attitude of mind that accompanies the gift. The sweetest gift I myself received this year was

from a little girl in the hospital I have been visiting: it was a bow of pink twine tied up into a little knot to wear on my dress—you may be very sure I pinned it on at once," she added, with a little smile—"but if you could only have glimpsed her eyes when she gave it to me!"

"That gift was a symbol, Mother," said Pilgrim softly. "For there is a giving that is not of things: there is a giving of the heart itself. We could apply it if we would, in our larger work, in our dealings with mankind as a whole: there is the giving of service, of love, of brotherhood, of every thought that makes for good—a giving open to all, however poor our personal possessions may be. It is the *feeling* and the thought in our hearts which reach people and stir *their* hearts to a better feeling, a better perception, a wider and stronger action. For all our hearts pulse in the same One Life, from which the powers and forces of all beings are drawn."

"What *is* the greatest gift, the greatest charity Theosophists can bestow?" asked Mr. Browser, slipping his book back in his pocket. "We all ought to know it in a general way, but can we express it in words; will you try to phrase it for us, Judge?"

The latter was silent for a few moments, and then answered, "I'll try —how would this do: No greater charity can be bestowed upon suffering humanity than right knowledge that leads to right action. The possessor of this knowledge will be filled with divine sympathy for all sufferers; he will relieve only such distresses as should be relieved in each and every case, while at the same time he will impart as much of his greater knowledge as the sufferer can receive and apply. But he will not let his left hand know what his right hand does; he will have no thought of reward nor even of the return gratitude; he will simply do all that he can and the best he knows how to do to raise the sufferer to a higher plane of thought and action, while he affords sufficient relief to give a foothold."

"Great!" said Doctor enthusiastically. "The exact words!"

"Yes, that is a wonderful *quotation,*" remarked the Judge quietly. "The man who wrote that knew what he was saying by the only Path to knowledge that there is for any of us—observation and experience."

PRESENT, PAST AND FUTURE

The three periods—the Present, the Past and the Future—are in the esoteric philosophy a compound time; for the three are a composite number only in relation to the phenomenal plane, but in the realm of noumena have no abstract validity. As said in the Scriptures: "The Past time is the Present time, as also the Future, which, though it has not come into existence, still is"; . . . Our ideas, in short, on duration and time are all derived from our sensations according to the laws of Association. Inextricably bound up with the relativity of human knowledge, they nevertheless can have no existence except in the experience of the individual ego, and perish when its evolutionary march dispels the Maya of phenomenal existence. What is Time, for instance, but the panoramic succession of our states of consciousness? In the words of a Master, "I feel irritated at having to use these three clumsy words—Past, Present and Future—miserable concepts of the objective phases of the subjective whole, they are about as ill-adapted for the purpose as an axe for fine carving."

STUDIES IN THE SECRET DOCTRINE

II

Scope, Structure and Method

THE writings of H. P. Blavatsky constitute the latest incarnation of the Ageless Wisdom. The ever recurring Impulse of Theosophy brings into expression one or more aspects of the Wisdom of the world of men. Re-embodiment of that Wisdom is like unto recincarnation of the human soul. Never fully and completely can the Fire of the Soul install itself in the temple of flesh, lest the latter be consumed; thus too only in part can the Wisdom of the Immemorial Fire descend from on high to this globe of earth.

The recurring Impulse of Theosophy produces the manifestation of Its Mind on the one hand and its vehicle of matter on the other; that Impulse expresses a certain quantity of knowledge, and secondly manifests a body, an organization, a polity, an order, which in course of time invariably usurps and corrupts the first, producing a sect, a caste, a creed, a dogma.

Of all her writings the *Secret Doctrine* was regarded by H.P.B. as her best work. But to understand it to any appreciable extent we must bear in mind certain important factors.

The book is not written; it is recorded, as the dedication points out. In the *Proem* the recorder takes note that her volumes may be regarded (1) as a fairy-tale; or (2) "at best as one of the yet unproven speculations of dreamers;" or (3) "at the worst, as an additional hypothesis to the many scientific hypotheses, past, present and future, some exploded, others still lingering." But, it is added, "it is not in any sense worse than are many of the so-called Scientific theories; and it is in every case more philosophical and probable." (I:23-24.)

But to enjoy a fairy-tale one requires power of imagination; to appreciate a dreamer's speculation one should be a philosopher to some extent; to understand a scientific hypothesis one should possess adequate knowledge. Next, it is said:

> "The reader can never be too often reminded that . . . the present work is a simple attempt to render, in modern language and in a phraseology with which the scientific and educated student is familiar, archaic Genesis and History as taught in certain Asiatic centres of esoteric learning. They must be accepted or rejected on their own merits, fully or partially; but not before they have been carefully compared with the corresponding theological dogmas and the modern scientific theories and speculations." (II:449.)

So far so good; but the reader's enthusiasm does not find great encouragement as he keeps on perusing:

> "One feels a serious doubt whether, with all its intellectual acuteness, our age is destined to discover in each western nation even one solitary *uninitiated* scholar or philosopher capable of fully comprehending the spirit of archaic philosophy." (II:449.)

Can he himself ever hope to be that "one solitary uninitiated" individual?

The study of this book and the grasping of the teachings it contains, like those of any other volume, naturally depends on the capacity of the reader;

but, just as the nature of the capacity differs according to the subject matter of study and investigation and the musical faculty is necessary for the appreciation of music, and the mathematical faculty for grasping mathematics, so also for the study of the *Secret Doctrine* a definite type of capacity and a particular faculty are essential.

Thus we are warned beforehand in the Introductory itself:

> Every reader will inevitably judge the statements made from the stand-point of his own knowledge, experience, and consciousness, based on what he has already learnt. This fact the writer is constantly obliged to bear in mind: hence, also the frequent references in this first Book to matters which, properly speaking, belong to a later part of the work, but which could not be passed by in silence, lest the reader should look down on this work as a fairy tale indeed—a fiction of some modern brain." (I:xlvi.)

The Secret Doctrine is the name of a book and yet what book can express, if not fully even adequately, the truths of a system of thought which is not centuries but milleniums old? As the *Preface* to the first volume says, "It is needless to explain that this book is not the Secret Doctrine in its entirety."

The complete system of thought, the Ageless Wisdom, the Secret Doctrine is very different in bulk and profundity from the two volumes, bulky and profound as they are. The latter, "though giving out many fundamental tenets *from the Secret Doctrine of the East,* raise but a small corner of the dark veil. For no one, not even the greatest living adept, would be permitted to, or could—even if he would—give out promiscuously, to a mocking, unbelieving world, that which has been so effectually concealed from it for long aeons and ages." (I:xviii.)

In pursuing our study, then, we should remember that we are contacting but a part of the mighty whole; that part deemed suited and worthy to be given out to this day and generation. In the process of giving out that which was esoteric and hidden and secret, it had to be clothed in the vestures of exotericism and publicity, and though a "silence of centuries is broken" it is broken along similar lines and in a similar way as in previous occasions, however far past. That is, the language of symbol and allegory has been often used, personification of principles has been resorted to for purposes of explanation, and names and forms are given as indicators of the nameless and formless. Suited to our civilization is the limited presentation in *The Secret Doctrine* of THE SECRET DOCTRINE—Imperishable, Eternal, Ancient, Constant and Consistent.

The part of the mighty whole held forth to the vision of the age has its horizon. In mid-ocean, on board a ship, an observer sees water bounded by sky on all sides; sandy shores and mountain ranges, rocky solitude and populated islands, emerge in the midst of ever-extending waters, but a radius imposes its circumscribing limit always. So also a student-voyager on the mighty waters of the Wisdom finds himself surrounded by his self-created horizon, the result of his own limitations, and is able to perceive the evergreen, luxurious Elysian foliage in the distance, now here, now there, as it comes within his field of vision— and no more; he catches glimpse of a distant peak of metaphysics or an inspiring but lonely island of foregone days that tells the tale of culture now forgotten.

The student of the *Secret Doctrine* should remember that the part of the

whole is a part which had intimate relation to his own Aryan culture, his own racial mind, with their attendent defects of materialism in science, bigotry in religion and commercialism in all things. The book may be said to symbolize the mind of the incarnation of Immortal and Immemorial Theosophy—the latest link in the ever lengthening chain of the Life of Truth.

The book is related to time and space, to our civilization, and contains within its covers facts which reveal to us our limitations, individual and racial, but also bring to the daring and the persistent the power to remove those limitations. To understand its contents, to discover its hidden powers and to utilize them we must endeavor to realize the scope of the book, its structure, and method of imparting knowledge.

First then, its title page indicates its scope: "The Synthesis of Science, Religion and Philosophy." It is neither "*a* synthesis," nor "the synthesis of a particular science, a particular religion and a particular philosophy." It is the unification of knowledge obtained by the use of senses physical and super-physical and their power of observation; by the experiences of soul-consciousness in its capacity of a perceiver of phenomena, a silent-witness of the panorama of manifestation; and by the deductions and inferences which mental processes of reason and intuition imply. The result of this three-fold work throughout the ages has brought forth many sciences, innumerable religions, and numerous philosophies. The knowledge of all these, galvanized into a living and consistent whole, may rightly be regarded, from one point of view, as the synthesis referred to on the title-page of the *Secret Doctrine*. This is implied in the statement in the *Preface*: "What is now attempted is to gather the oldest tenets together and to make of them one harmonious and unbroken whole." Such a process, however, implies elimination of innumerable factors belonging to particular schools and creeds, as also acceptance of certain definite principles and facts which constitute that synthesis. H. P. Blavatsky's "Synthesis of Science, Religion and Philosophy" is very different from Herbert Spencer's *Synthetic Philosophy* which also is defined as "Unification of Knowledge."* The nature of the synthesis of H. P. Blavatsky can be understood by what is contained in the following extracts:

> "But it is perhaps desirable to state unequivocally that the teachings, however fragmentary and incomplete, contained in these volumes, belong neither to the Hindu, the Zoroastrian, the Chaldean, nor the Egyptian religion, neither to Buddhism, Islam, Judaism nor Christianity exclusively. The Secret Doctrine is the essence of all these. Sprung from it in their origins, the various religious schemes are now made to merge back into their original element, out of which every mystery and dogma has grown, developed, and become materialized.'" (I:viii.)

> "If coming events are said to cast their shadows before, past events cannot fail to leave their impress behind them. It is, then, by those shadows of the hoary Past and their fantastic silhouettes on the external screen of every religion and philosophy, that we can by checking them as we go along, and comparing them, trace out finally the body that produced them. There must be truth and fact in that which every people of antiquity accepted and made the foundation of its religions and of faith." (II:794.)

Here we come across a view about synthesis and unification of knowledge which is different from the one ordinarily held in the modern world. Mme. Blavatsky's synthesis has this advantage that the propositions of science, religion and philosophy brought together in her system do not clash with each other, but on the other hand blend together in a harmonious whole.

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*Cf. "The Synthesis of Occult Science" by Mr. Judge; reprinted in *Theosophy* October and November, 1913.

This synthesis is arrived at not by the method of putting details together, but, unlike so many modern syntheses, it proceeds from Universals to particulars. Parts do not lead to the whole; the whole reveals the parts. Thus the risks of the Inductive method are avoided and from Principles and Fundamentals, applications are made and details are derived. From within without, Unity multiplying into diversity according to the Heremetic axiom of "As Above so Below,"—the synthesis of the *Secret Doctrine* is like a burgeoning blossom, every petal of the bud stands revealed in its proper station and signifies its place, utility and value in the whole scheme of the flower.

From Universals to particulars has always been the process of teaching and exposition in the schools of esoteric science. We may mention in passing that care should be taken not to identify this old system with that of the Realists, the opponents of Nominalists who fought over a passage in a translation of Porphyry by Boethius. Nor should this procedure be mistaken for deductive or syllogistic inference in the science of Logic; for the prevailing use of deduction is practically identical with Aristotelian propositions which themselves have assumed different forms since they were brought before Western thought by Bacon. True Induction and Deduction are like spirit and matter—they exist and evolve together and are never separate. Pythagoras learnt to use them both correctly in connection with his Decad, and the intelligent student, if he is in earnest, will soon learn the art in the task that awaits him in the *Secret Doctrine.*

To comprehend this way of expounding teachings which are at once metaphysical and scientific, and to apply the two-fold process of deduction-induction to them for the purposes of a thorough understanding, is to grasp the real synthesis of the *Secret Doctrine.*

If synthesis and the processes of deduction and induction have undergone change for the worse, the law of analogy has met with a still sadder fate. Analogy which with the Ancients meant Correspondence on the side of life and principles, has, with the modern, become resemblance on the side of forms and appearances. The Law of Analogy used to provide indisputable facts; now one has to beware of "false analogy" all the time. In the *Secret Doctrine,* on the authority of a Master's letter we are advised "to hold to the doctrine of analogy and correspondence."* In fact, without a clear understanding of what the Law of Analogy is in the conception of the Ancients, the study of the *Secret Doctrine* becomes very difficult indeed. *"Analogy* is the law in Nature, the only true Ariadne's thread that can lead us, through the inextricable paths of her domain, toward her primal and final mysteries."† One more quotation and we will pass on:

> "From *Gods* to *men,* from Worlds to atoms, from a star to a rush-light, from the Sun to the vital heat of the meanest organic being—the world of Form and Existence is an immense chain, whose links are all connected. The law of Analogy is the first key to the world-problem, and these links have to be studied co-ordinately in their occult relations to each other." (I:604.)

The Law of Analogy of the *Secret Doctrine* speaks of manifestation proceeding from within without, refers to the Hermetic axiom of "as Above so Below," and in full measure co-relates Cosmos to atom, and clearly shows the interdependence of Noumena to phenomena, archetypes to types.

In taking into consideration the scope of the *Secret Doctrine* we have

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*S. D. Vol. I, Old Edition p. 187.
†S. D. Vol. II, Old Edition p. 153.

dealt with its synthesis which is held forth for our study, and the laws employed to make clear to the reader abstruse doctrines and teachings. Why have we done this under the heading of scope? The Law of Analogy and Correspondence, the application of the Hermetic axiom, the correct use of induction-deduction, unmistakably bring the reader the opportunity of co-relating knowledge in all its branches and aspects. By and under this treatment Astronomy and Embryology can be studied together; atoms and solar systems move by identical processes; human body and cosmos are closely knit; physics and physiology do not war against biology and psychology; theology, mysticism, ethics, become sane, practical and inspiring; mathematics and Metaphysics, astrology and alchemy, blend in true harmony; science, religion, philosophy, reveal themselves as languages sprung from a common root stock—the synthesis called the *Wisdom-Religion*—Theosophy.

Let the reader bear in mind that if he is desirous of making his study fruitful he must not be appalled by this prospect. The interdependence of subjects treated in the book is a feature which has its advantages. The *Secret Doctrine,* in its scope, is a whole in which several parts, most of them of fundamental importance, are so treated that it relieves the tension it causes. A man of ordinary intelligence would find it utterly impossible to tackle the problems of science, religion, and philosophy; it would be simply inconceivable that he can manage many sciences and religions and philosophies. Like the great Newton himself he would expect to find himself worsted on the ever extending sands of knowledge when he could hold only a palm-ful. However, when he encounters these innumerable branches of science and schools of philosophy treated in the pages of the *Secret Doctrine;* their varying doctrines co-related, their faults shown and removed, their merits assigned proper places in the scheme of things universal—he gains confidence in his own power of intelligent perception.

It is the scope of the book that is the salvation of the reader. That salvation is the reward of the faithful student. If the *Secret Doctrine* was fragmentary, instead of complete in its very incompleteness; if principles were sacrificed to details or minor facts to fundamentals; if the all-roundness of the volumes had been disturbed, resulting in one-sideness; then it would have become a mighty encyclopedia of ideas—a great and interesting book like the Dictionary, withal somewhat disconnected. We are not unaware that this very charge *is* laid at the door of the *Secret Doctrine.* Many years of earnest study has brought us the revelation that the synthesis is all-round and complete and can be so found if the laws by which the subjects are treated in the book are understood and used in the prosecution of its study.

Let us turn next to the structure. The synthesis may be compared to an Ancient Temple whose foundations are the tenets of *Gupta Vidya,* the Secret Knowledge, Esoteric Science. The edifice which raises its stately head thereon has its four sides built out of the material brought together from the four quarters of the globe: the matter of the Polar Region gives evidence of its strange existence in the north-east corner of the Temple; its eastern side, from low extending to high ceiling, tells the fascinating tale of Asia, modern and ancient; Europe and the Americas are there in the west; and the Lemurian wisdom of the southern seas is given its place. These walls are full of symbols and emblems, carved and painted, strange and even grotesque, with explanations accompanying each. The roof is a dome of mathematical

exactitude, a perfect work of art, which covers in exoteric protection the secrets of the esoteric foundation.

The Foundations of the book are the *Stanzas of Dzyan.* What they are, whence they emanate, how Mme. Blavatsky came across them and how she used them make a fascinating tale—but that, as Kipling would say, is another story. These *Stanzas* are the Seed from which grows the Tree of the *Secret Doctrine.* They are not of the earth but are rooted high in the plane of the spirit—verily the *Bij* of the *Ashwattha.* Sweeter than music is their lucid meter. The ideas entombed in their language are of Fire-like mystery—they glow as they grow, they flare up as they subside; they are profound, of ocean depth, whence rise the clouds, which become harbingers of promised wind—beautiful to gaze upon, in their white purity on the arching blue, and useful and inspiring withal, for they bring the breeze and the gale which free the mind from the oppressive sultriness of petty and concrete thinking. Like the mighty ocean is their sweeping grandeur, the "glorious mirror where the Almighty's form glasses itself . . . the image of eternity—the throne of the invisible." How apt do the words of Byron fit, applied to this Ocean of Primeval Wisdom compared to the passing panorama of knowledge which pertains to the domain of the senses and the intellect:—

> Thy shores are empires, changed in all save thee—
> Assyria, Greece, Rome, Carthage, what are they?
> Thy waters washed them power while they were free.
> And many a tyrant since; their shores obey
> The stranger, slave, or savage; their decay
> Has dried up realms to deserts: not so thou—
> Unchangeable save to thy wild waves' play—
> Time writes no wrinkle on thine azure brow—
> Such as creation's dawn beheld, thou rollest now.

According to Mme. Blavatsky the *Stanzas* "form the basis of the present work."[1] They "give an abstract formula which can be applied, *mutatis mutandis,* to all evolution: to that of our tiny earth, to that of the chain of planets of which that earth forms one, to the solar Universe to which that chain belongs, and so on, in an ascending scale, till the mind reels and is exhausted in the effort. The seven Stanzas given in this volume represent the seven terms of the abstract formula."[2] In the two volumes of the *Secret Doctrine* are given "their modern translated version"[3] and it is added that this is being done "for the first time into a European language."[4] Further:—

> "It is almost unnecessary to state that only portions of the seven Stanzas are here given. Were they published complete they would remain incomprehensible to all save the few higher occultists. Nor is there any need to assure the reader that, no more than most of the profane does the writer, or rather the humble recorder, understand those forbidden passages." (I:23.)

The basis of the book then is the *Stanzas.* These are followed by their recorder's commentaries which form the first part in each volume. As these stanzas are formulae, abstract and algebraic, their signs or glyphs are special and strange. The second or middle portion of each volume deals with the symbolic language of ideas, pictures and myths and their influences in past civilizations and cultures. To connect the ancient to the modern and to enable the intelligent student to transform his beliefs into knowledge

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[1]S. D. Vol. I, Old Edition p. 13.
[2]S. D. Vol. I, Old Edition pp. 20-21.
[3]S. D. Vol. I, Old Edition p. 22.
[4]S. D. Vol. I, Old Edition p. 23.

by the use of modern scientific theories, hypotheses and facts, the third part is devoted to comparison and criticism along the lines of science; let it not be understood, however, that it is devoid of teaching and instruction, information and inspiration.

It is important to recognize the fact, fundamental and palpable, that the book establishes interdependence of the various branches of knowledge. Therefore ancient and modern science and theology, philosophy and mythology elbow each other all the time and move in close embrace most of the time. Hence also scathing denunciation of the false is followed by just and generous appreciation of the true. Therefore in all its parts everything *seems* to be thrown in together, "helter-skelter," but careful and prolonged study reveals to the reader the unmistakable rhythmic swing of the mind of the recorder; order emerges out of chaos, and "a land of promise spreads beneath his eye."

A word about terms and terminology. There is a vagueness and confusion caused by the absence of precise definitions. Let it not be forgotten that Mme. Blavatsky undertook to expound to the Western world of the 19th century abstruse truths, not only strange and novel but of a nature diametrically opposed and entirely foreign to prevailing notions and views, and that on all subjects. Where they believed in history she put forward myths; when they were accepting lifeless matter she thundered forth the teaching of the Unity of life; when they said atoms she said gods, when they spoke of molecules she responded with monads. *She was fighting a battle of ideas and did not wage a war of words.* Hence it is essential that the earnest students take note that in reference to terms and terminology they must endeavour to grasp her ideas and not memorize her words, to repeat her thoughts and not her language, to understand her propositions and fundamentals and not be bothered by her un-methodic method and her planless plan.

And that brings us to her method of imparting knowledge. Note what she says—"Indeed it must be remembered that all these Stanzas appeal to the inner faculties rather than to the ordinary comprehension of the physical brain."* It is evident that as an Occultist taught by Occultists her way of teaching is closely related to the manner in and by which she herself learnt. The deeper layer of the human mind has to be brought into use if the *Secret Doctrine* is to be comprehended to any appreciable extent. To enable her readers to understand her ideas she brings them a gift—she presents the key to unlock the door of the higher mind. In this she proves herself a real educator: She draws forth from the hidden recesses of our being the instrument of intellection and in proportion that that is allowed to be done, comes the understanding of the profound teachings. With this purpose in view Mme. Blavatsky resorts to and makes peculiar use of typographical display. Foot-notes come in as a handy device, and words, expressions, sentences and paragraphs are printed in italics or capitals to indicate their relative value and importance, and put the student on the track of how certain things unfold his faculties and enable him to grasp the rest of the writings. We evolve as we learn, not only knowing what is taught but gaining the faculty to know more, that which is not written or expressed—that which lies "between the lines and within the words."

In the grasping of ideas put forward and of those which underlie, the first care should be taken not to mistake personifications for personalities or

*S. D. Vol. I, p. 21.

to materialize abstractions because the latter have already assumed a little of concreteness. Planes of consciousness are not spheres of matter; hierarchies of beings are not always individualized intelligences; *Karma* is an abstract force and not a personal devil, any more than Universal Self-consciousness is a personal God; the Absolute, the Logos and Logoi, and the Secret Doctrine Pantheon are concretized; and we may give several more instances. Suffice to say that the student is expected to read the book intelligently, bearing in mind what has been written earlier in this paper, to which one more important fact may be now added. There is a tendency to go into details, to shift the ground of study, which make us lose ourselves in the bewildering maze of facts, some of which are simply put while others are presented in pictorial or allegorical form. It is necessary to proceed from fundamental principles; the mastering of postulates and axioms should precede the attempt at solving problems and theorems.

Having thus given somewhat roughly a sketch of the task before the would-be student of this monumental work, let us invite him to his courageous enterprise. In one of the striking and inspiring passages of the *Secret Doctrine* comes to us the graphic and grand description of the spiritual realm as it opens to the trained vision of a true Seer. What is said there is true for us humble folk whose enthusiasm and aspiration brings us the vision splendid as we delve within the pages of the inspiring Volumes:—

> "Standing on an open plain, on a m ountain summit especially, and gazing into the vast vault above and the spacial infinitudes around, the whole atmosphere seems ablaze with them, the air soaked through with these dazzling coruscations. At times the intensity of their motion produces flashes like the Northern lights during the *Aurora Borealis*. The sight is so marvelous, that, as the Seer gazes into this inner world, and feels the scintillating points shoot past him, he is filled with awe at the thought of other, still greater mysteries, that lie beyond, and within, this radiant ocean." (I:633-634.)

IN THE BEGINNING

In the "Bhagavad-Gita" these words are put into the mouth of Supreme Diety—"In ME are all existences contained, not I in them." In the first verse of "Genesis" the same Truth appears in these words (transposed to make their meaning more obvious) "God created the heaven and earth *in* the beginning"—in That which necessarily and logically antedated earth, heaven, God and action of any kind. It can be postulated only as the causeless cause of all things—the Alpha and Omega. In the language of the Secret Doctrine it is the Omnipotent, Eternal, Boundless PRINCIPLE, on which all speculation is impossible, since it transcends the power of human conception.

INITIATES AND INITIATION*

II

EASTERN Initiates maintain that they have preserved records of racial development and of events of universal import ever since the beginning of the Fourth Race—their knowledge of events preceding that epoch being traditional.

The Secret Doctrine is the accumulated Wisdom of the Ages, and its cosmogony alone is the most stupendous and elaborate of all the systems, even as veiled in the exotericism of the *Puranas*. But such is the mysterious power of Occult symbolism, that the facts which have actually occupied countless generations of initiated seers and prophets to marshal, set down and explain, in the bewildering series of evolutionary progress, are all recorded on a few pages of geometrical signs and glyphs. The flashing gaze of those seers has penetrated into the very kernel of matter, and recorded the soul of things there, where an ordinary profane observer, however learned, would have perceived but the external work of form. The system in question is no fancy of one or several isolated individuals; it is an uninterrupted record, covering thousands of generations of seers, whose respective experiences were made to test and verify the traditions, passed on orally by one early race to another, of the teachings of higher and exalted Beings, who watch over the childhood of Humanity; for long ages the "Wise Men" of the Fifth Race, of the stock saved and rescued from the last cataclysm and the shifting of the continents, passed their lives *in learning, not teaching*. How did they do so? It is answered: by checking, testing, and verifying, in every department of Nature, the traditions of old, by the independent visions of great Adepts; that is to say, men who have developed and perfected their physical, mental, psychic, and spiritual organizations, to the utmost possible degree. No vision of one Adept was accepted till it was checked and confirmed by the visions—so obtained as to stand as independent evidence—of other Adepts, and by centuries of experience.

One feels serious doubt whether, with all its intellectual acuteness, our age is destined to discover in each Western nation even one solitary *uninitiated* Scholar or Philosopher capable of fully comprehending the Spirit of Archaic Philosophy. The Ancient Adepts have solved the great problems of Science, however unwilling modern Materialism may be to admit the fact. The mysteries of Life and Death *were* fathomed by the great master-minds of antiquity; and if they have preserved them in secrecy and silence it is because these problems formed part of the Sacred Mysteries, which must have remained incomprehensible to the vast majority of men then, as they do now.

As remarked by the wise Cicero: "Time destroys the speculations of man, but it confirms the judgment of nature." And as Theology and Materialism have combined together to destroy the old Gods of antiquity and seek to disfigure every old philosophical conception, it is but just that the lovers of the Old Wisdom should defend their position, by proving that the whole arsenal of the two is, at best, formed of new weapons made out of very old material.

The first law in nature is uniformity in diversity, and the second is analogy. "As above, so below." The time is gone by forever when our

*Collated from *Isis Unveiled* and *The Secret Doctrine*.

pious ancestors believed that our Earth was in the centre of the Universe, and the Church and her arrogant servants could insist that the supposition that any other planet could be inhabited should be regarded as blasphemy. Adam and Eve, the Serpent and Original Sin, followed by Atonement through Blood have been too long in the way of progress, and universal truth has thus been sacrificed to the insane conceit of us little men. Still the fact remains that most of the Planets, like the Stars beyond our System, are inhabited, a fact which has been admitted by the men of Science themselves. The old Initiates knew of no "miraculous creation," but taught the evolution of the Atoms, on our physical plane, and their first differentiation from Laya into Protyle, as Mr. Crookes has suggestively named Matter, or primordial substance, *beyond* the zero-line—there where we place Mulaprakiti, the Root-Principle of the World Stuff and of all in the World.

All Esoteric truths were given out to the public by the Initiates of the temples *under the guise of allegories.* The whole essence of truth *cannot be transmitted from mouth to ear.* Nor can any pen describe it, not even that of the Recording Angel, unless man finds the answer in the sanctuary of his own heart, in the innermost depths of his divine intuition. It is the great *Seventh Mystery* of Creation, the first and the last; and those who read St. John's *Apocalypse* may find its shadow lurking under the *seventh seal.* It can be represented only in its apparent, objective form, like the eternal riddle of the Sphinx. If the Sphinx threw herself into the sea and perished, it is not because Œdipus *had* unriddled the secret of the ages, but because, by anthropomorphizing the ever-spiritual and subjective, he had dishonored the great truth forever. Therefore, we can give it only from its philosophical and intellectual planes, unlocked with three keys respectively—for the last four of the seven that throw wide open the portals to the Mysteries of Nature are in the hands of the highest Initiates, and cannot be divulged to the masses at large—not in this century, at any rate.

The religious and esoteric history of every nation was imbedded in symbols; it was never expressed literally in so many words. All the thoughts and emotions, all the learning and knowledge, revealed and acquired, of the early Races, found their pictorial expression in allegory and parable. Why? Because *the spoken word has a potency not only unknown to, but even unsuspected and naturally disbelieved in,* by the modern "sages." Because sound and rhythm are closely related to the four Elements of the Ancients; and because such or another vibration in the air is sure to awaken the corresponding Powers, union with which produces good or bad results, as the case may be. No student was ever allowed to recite historical, religious, or real events of any kind, in so many unmistakable words, lest the Powers connected with the event should once more be attracted. Such events were narrated only during Initiation, and every student had to record them in corresponding symbols, drawn out of his own mind and examined later by his Master, before they were finally accepted.

The many-sided facets of the Mystery Language have led to the adoption of widely varied dogmas and rites in the exotericism of the Church rituals. It is these, again, which are at the origin of most of the dogmas of the Christian Church; for instance, the seven Sacraments, the Trinity, the Resurrection, the seven Capital Sins, and the seven Virtues. The seven keys to the Mystery Tongue, however, having always been in the keeping of the highest

among the initiated Hierophants of antiquity; it is only the partial use of a few out of the seven which passed, through the treason of some of the early Church Fathers—ex-Initiates of the Temples—into the hands of the new sect of the Nazarenes. Some of the early Popes were Initiates, but the last fragments of their knowledge have now fallen into the power of the Jesuits, who have turned them into a system of sorcery.

It is maintained that *India,* not confined to its present limits—but including its ancient boundaries—is the only country in the world which still has among her sons Adepts, who have the knowledge of all the seven subsystems and the key to the entire system.

The mystery veiling the origin and religion of the Druids is as great as that of their supposed fanes to the modern Symbologist, but not to the initiated Occultists. Their priests were the descendants of the last Atlanteans, and what is known of them is sufficient to allow the inference that they were Eastern priests, akin to the Chaldeans and Indians, though little more. It may be inferred that they symbolized their deity as the Hindus do their Vishnu, as the Egyptians did their Mystery God, and as the builders of the Ohio great Serpent Mound worshipped theirs—namely, under the form of the "Mighty Serpent," the emblem of the eternal deity Time—the Hindu Kala. Pliny called them the "Magi of the Gauls and Britons." But they were more than that. The author of *Indian Antiquities* finds much affinity between the Druids and the Brahmans of India. Dr. Borlase points to a close analogy between them and the Magi of Persia; others will see an identity between them and the Orphic priesthood of Thrace—simply because they were connected in their Esoteric Teachings, with the Universal Religion, and thus presented affinities with the exoteric worship of all.

But the Magi of Persia were never Persians—not even Chaldeans. They came from a far-off land, the Orientalists being of opinion that the said land was Media. This may be so, but from what part of Media? To this we receive no answer. Like the Hindus, the Greeks and Romans—we speak of Initiates—the Chaldees and the Egyptians, the Druids believed in the doctrine of a succession of "worlds," as also in that of seven "creations" (of new continents) and the transformations of the face of the Earth, and in a seven-fold night and day for each Earth or Globe. Wherever the serpent with the egg is found, there this tenet was surely present.

Now all the gods of Olympus, as well as those of the Hindu Pantheon and the Rishis, were the septiform personations (1) of the Noumena of the Intelligent Powers of Nature; (2) of Cosmic Forces; (3) of Celestial Bodies; (4) of Gods or Dhyan Chohans; (5) of Psychic and Spiritual Powers; (6) of Divine Kings on Earth, or the incarnations of the Gods; and (7) of Terrestrial Heroes or Men. The knowledge how to discern among these seven forms the one that is intended, belonged at all times to the Initiates, whose earliest predecessors had created this symbolical and allegorical system.

Bear in mind that almost every ancient king and priest was an Initiate; that from toward the close of the Fourth Race there had been a feud between the Initiates of the Right and those of the Left Path; finally that the Garden of Eden is referred to by other personages than the Jews of the Adamic Race, since even Pharaoh is compared to the fairest tree of Eden by this same Ezekiel, who shows: "All the trees of Eden, the choice and best of Lebanon, . . . comforted in the nether parts of the earth. (For) they also went

down into hell with him (Pharaoh)" unto the nether parts, which are in fact the bottom of the ocean, whose floor gaped wide to devour the lands of the Atlanteans and themselves. (The only Pharaoh whom the *Bible* shows going down into the Red Sea was the king who pursued the Israelites, and who remained unnamed, for very good reasons, perhaps. The story was surely made up from the Atlantean legend.) If one bears all this in mind and compares the various accounts, then one will find out that chapters xxviii and xxxi of *Ezekiel* do not relate to Babylon, Assyria, nor yet to Egypt, since none of these have been so destroyed, having simply fallen into ruins on the *surface,* not *beneath* the earth—but indeed to Atlantis and most of its nations. And he will see that the "Garden of Eden" of the Initiates was no myth, but a locality now submerged. Light will dawn upon him, and he will appreciate such sentences as these at their true value: "Thou hast been in Eden; . . . thou wast upon the holy mountain of God"—for every nation had and many still have *holy* mountains; some Himalayan Peaks, others Parnassus and Sinai. They were all places of Initiation and the abodes of Chiefs of the communities of ancient and even modern Adepts.

Throughout all Asia Minor the Initiates were called the "Trees of Righteousness," and the Cedars of Lebanon, as also were some kings of Israel. So were the great Adepts in India, but only the Adepts of the Left Hand. The symbol of the "Tree" standing for various Initiates was almost universal. Jesus is called the "Tree of Life," as are also all the Adepts of the Good Law, while those of the Left Path are referred to as "withering trees."

For the better comprehension of the apocalyptic allegories and of the Esoteric epochs we ask the reader to turn to *Revelation,* and to read chapter xii, from verse 1 to verse 7. This has several meanings, and much has been found out with regard to the astronomical and numerical keys of this universal myth. That which may now be given is a fragment, a few hints as to its secret meaning, as embodying the record of a real war, the struggle between the Initiates of the two schools. Many and various are the still-existing allegories built on this same foundation stone.

Shall one, for fear of incurring the penalty of being called a superstitious fool, and even a liar, abstain from furnishing proofs—as good as any existent—only because that day, when all the Seven Keys shall be delivered unto Science, or rather the men of learning and research in the department of symbology, has not yet dawned? Not so, so long as it is known that the Secret Records hold the said Seven Keys to the mystery of the genesis of man. Faulty, materialistic, and biased as the scientific theories may be, they are a thousand times nearer the truth than the vagaries of Theology. The latter are in their death agony for every one but the most uncompromising bigot and fanatic. Or rather, some of its defenders must have lost their reason.

One of the most unconquerable obstacles to initiation, with the Egyptians as with the Greeks, was any degree of murder. The Egyptian Mysteries, so imperfectly known by the world, and only through the few brief allusions to them in the *Metamorphosis of Apuleius,* taught the greatest virtues. They unveiled to the aspirant in the "higher" mysteries of initiation that which many of our modern Hermetic students vainly search for in the kabalistic books, and which no obscure teachings of the Church, under the guidance of the Order of the Jesuits, will ever be able to unveil.

It is the Esoteric Teachings, and the Initiates of the Future, whose mission it is, and will be, to redeem and ennoble once more the primitive conception, so sadly profaned by its crude and gross application to exoteric dogmas and personations, by theological and ecclesiastical religionists. The silent worship of abstract or noumenal Nature, the only divine manifestation, is the one ennobling religion of Humanity.

The Cycles of Matter will be succeeded by Cycles of Spirituality and a fully developed mind. On the law of parallel history and races, the majority of the future mankind will be composed of glorious Adepts. Humanity is the child of Cyclic Destiny, and not one of its Units can escape its unconscious mission, or get rid of the burden of its cooperative work with Nature. Thus will mankind, race after race, perform its appointed Cyclic Pilgrimage. Climates will, and have already begun to, change, each Tropical year after the other dropping one sub-race, only to beget another higher race on the ascending cycle; while a series of other less favored groups—the failures of Nature—will, like some individual men, vanish from the human family without even leaving a trace behind.

Such is the course of Nature under the sway of Karmic Law; of Ever-present and Ever-becoming Nature. For, in the words of a Sage, known only to a few Occultists:

"The Present is the child of the Past: the Future, the begotten of the Present. And yet, O present moment! knowest thou not that thou hast no parent, nor canst thou have a child; that thou art ever begetting but thyself? Before thou hast even begun to say, 'I am the progeny of the departed moment, the child of the past,' thou hast become that past itself. Before thou utterest the last syllable, behold! thou art no more the Present, but verily that Future. Thus are the Past, the Present, and the Future the Ever-living Trinity in One—the Mahamaya of the Absolute 'IS'."

(To Be Continued)

THE MYSTERY OF LIGHT*

"Darkness is Father-Mother; light their son," says an old Eastern proverb. Light is inconceivable except as coming from some source which is the cause of it; and as, in the instance of primordial light, that source is unknown, though as strongly demanded by reason and logic, therefore it is called "Darkness" by us, from an intellectual point of view. As to borrowed or secondary light, whatever its source, it can be but of a temporary mayavic character. Darkness, then, is the eternal matrix in which the sources of light appear and disappear. Nothing is added to darkness to make of it light, or to light to make it darkness, on this our plane. They are interchangeable, and scientifically light is but a mode of darkness and *vice versâ*. Yet both are phenomena of the same noumenon—which is absolute darkness to the scientific mind, and but a gray twilight to the perception of the average mystic, though to that of the spiritual eye of the Initiate it is absolute light. How far we discern the light that shines in darkness depends upon our powers of vision.

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*From the Original Edition, *Secret Doctrine,* Vol. I, p.p. 40-41.

THE ONE REALITY*

IF Consciousness is the only Reality, the Knower, Sustainer and Experiencer, then every condition or state is more or less a temporary *appearance*. All classifications refer only to actions of Consciousness—the universe being "embodied consciousness," a creation of form through forms, a building up of the great from combinations of the small, so to speak. You will remember that H. P. B. says "It stands to reason that life and death, good and evil, past and future, are all empty words, or, at best figures of speech . . . they are changes of state, in fact, and no more. Real life is in the spiritual consciousness of that life, *in a conscious existence in Spirit*—not matter." She also said that she had in vain endeavored to impart this idea to Theosophists at large, and that with this basic idea all the rest becomes easy; yet thousands of Theosophists reading the statement and like statements, time and again, get no meaning from them.

Consciousness is the cause and basis of all states, whether the fact is realized or not. It alone *is* whether there are universes or none. If we take the idea that Sight which sees all things cannot see itself, and apply it to Consciousness, it would seem we must concede that Consciousness cannot know itself, although knowing all things. Is not Consciousness *Knowledge itself* as an abstraction? It is wisdom itself, the object of wisdom, and that which is to be obtained by wisdom; in the hearts of all it ever presideth. It is ever-present, ever perceiving the changing panorama of existence. "I establish this whole universe with a single portion of myself and remain separate."

Our form of consciousness is made up of various and differing contacts with other forms of consciousness. We base our modes of action upon these partial expressions, and get the reaction from them in constant repetitions. As the Self is all and in all things, and all things are in the Self, the Self is the Witness of all. The seeming separate view in us is not a separate Self, but the One and Same as appears separate in all creatures.

Self-knowledge comprises both Self and Knowledge; without Self there could be no knowledge; without being, there could be no knowledge of Self. "The Highest see through the eyes of the lowest." All are partial expressions of the One, seen by the One, known by the One. Individualization of being does not tend to separateness, but to universality of ideation and consequent action. What does it? Thought does it. All experience is by and in Consciousness; Ideation becomes more and more universal.

"And when unreality ceases to exist in the individual self, it is clear that it returns towards the universal; hence there is to be a rejection of the self-assertion and other characteristics of the individual self."

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*From notes of a talk by Robert Crosbie. Here published for the first time.—EDITORS.

THE DIVINE BIRTH

WE ARE ALL familiar with the words birth, life, death; yet what man of all those who speak of birth can say why and whence he came? Birth is a familiar fact for us all, but although a familiar fact, it is a unique experience to each one of us. And so too, as an experience, death is unique to each individual; as is, moreover, that which lies between, our life.

When we read of great characters in human life who from time to time have shed an illumination which the smoke of centuries could not extinguish, such ones as Krishna, as Buddha, Jesus, Pythagoras, Plato or countless others, do we realize that something else took birth besides bodies when those beings were born? Do we realize that behind these beings there were heredities other than physical? What man is foolish enough to think that the first known ancestor of any physical line sprang out of nothingness into being? We trace our physical ancestry back for two, three, five or, mayhap, for ten generations and there the receding dimness of the past envelops the line; but we know perfectly well that the continuity goes back still farther. Why should we not realize that man has a moral heredity, a mental heredity, an intellectual, a psychical heredity, and, more potent far than all these, every man has a spiritual heredity.

There have been men at all times come into the world who speak to us in human terms of divine life. In the limited phraseology of the mortal being, they speak to us of a fleshless existence, of things and beings, states and conditions immortal. And we try to interpret things uninterpretable—uninterpretable, because we try to imagine God as a grotesque and gigantic shadow, because we try to compass the mystery of life eternal in the terms of mortal existence in this perishable body; we try to figure out what a divine birth is from the standpoint of an immaculate physical conception. We have materialized the holiest things that can be brought before the mind of man.

Birth spiritual is birth into that knowledge which knows for itself that it has always been; the fact that it is undying; that it only passes from form to form; that it only changes bodies, changes energies, changes ideas. Every one is ready to throw away a poorer idea and adopt a better, if he can only see which is the better. The spiritual man sees *causes,* sees that we take a mortal view of life. He awakens to the fact that life is immortal. He sees that the law of life is internal to the being, and that what we call law is merely, everywhere and all the time, the reaction of the mass to the action set up by the individual.

Divine birth is not birth into a body, into a system of faith, into any form of action, into any intellectual sphere, however brilliant or profound; it is birth into *the principles of things.* Birth into spiritual *Knowledge* is the spiritual birth—birth into the perception of our own limitless divinity, birth into the perception of our own limitless powers. A man may be the worst man that ever has been. But what power he must have used to bring himself to that pitch! A man may have lost all power but the power to suffer. Think of the gigantic prodigaility of mental, moral and spiritual force which that man hurled broadcast throughout space for countless ages before he could reach that pitch! But the ocean of life is just as exhaustless as it ever was, and that man, when decomposition has taken place to the last degree, is what? Just Spirit—what he was at the beginning.

So that the worst man in the world, the weakest man in the world, the stupidest man in the world, can take sure hope and sure faith. He has but to begin to act, not upon the basis that he is a sinner, but upon the basis that he has the power to do either good or evil. If he choose to do good, none can restrain him; if he choose to do evil, none can restrain him, but it is by ignorance and evil doing that he has reached his present state.

Take, then, such a being as Christ, who to us for the most part stands as the unique example of a divine birth. Up through all the stages that we have passed, He passed; as we now are, He once was; whatever knowledge He had, He had to gain from the universal ocean of knowledge; whatever power He had, He gained from the exhaustless reservoir of infinite force; whatever philanthrophy, whatever altruism, whatever beneficence, whatever kindliness and sectlessness in His heart, He drew from that exhaustless ocean of Compassion which is Spirit itself. *We have the same power.* The *moment* we recognize that fact, we will begin to act as spiritual beings. Whenever we no longer believe we are mortal, but see that we must be immortal, we will begin to act that way. When we see that we are not separate from our fellow-beings above or below, that we are bound together by a thousand chords, physical and metaphysical, we will begin to act as we see members of the body act toward each other; coherently, concordantly, fraternally, toward all men, regardless of how they act.

We each one of us speak of the past. The past is with us right now—all our past, in a *postmortem* state. We speak of our future; our future for a billion eternities is here with us right now in an ante-natal state. But when a man has achieved the spiritual birth, there is no past, there is no present, there is no future. What is there? There is the timeless, actionless presence of the one Spirit; in that he lives and moves and has his being.

Great beings come among us in our guise; but they are divine beings who have taken a divine birth into human form. What is, then, from that point of view, a divine birth? They come knowing *why* They come. They choose Their time, Their place, Their circumstances, Their epoch and Their work. And They come for the sake of the younger brothers, yourself and myself; not to emancipate us—no man can emancipate another from the bonds of ignorance—but to point to us the road of emancipation. That road is so simple that the wayfaring man, though a fool, need not err. It begins in simple altruism, in the simple practice in thought and speech and act of the Golden Rule. It is the life of doing service, spoken of in the Gita; but the moment a man endeavors to live a life of service to his fellow men, then, and not until then, does he discover his spiritual ignorance. The hardest thing in this world is to do good, but when a man starts out to practise the Golden Rule, he gets his reward by finding out how ignorant he is in the attempt to do good. He makes as his modulus through life to think good, do good, say good; then he begins to ask questions of those who have shown down the ages that They know *how* to do good, and behold, he finds that practically the only good They could do for humanity was by precept and by example.

When a man begins to ask questions, then he sees that the greatest service a man can render a fellow-man, is to point the path of freedom from bondage. There be many who can aid a man sick in body to recover his health; there are multitudes who can help a man whose mind is empty to fill

it; but who can help to fill the empty heart? Who can help the desolate soul? Who can help to bring peace and calm and courage to the lost spirit—so lost that it no longer believes in the reality of its own existence, the nature of its own identity?

That is the real help which comes from first doing service and next from asking questions. After that, the way grows clearer and clearer until, in no long time, the man is able to hear the voice of spirit as apart from the voice of matter; the man is able to contact the life that is endless in the midst of the life that is mortal. To reach that point, where comes the first faint auroral glimpse—the herald of the dawning moment when he finds the real God in himself—is the divine birth for that man. It waits for us all; it presses unceasingly upon us all, demanding that we do service, that we ask questions not in regard to the road to physical birth or physical death, but to the road of knowledge of our essential being and immortal powers.

A LETTER

DEAR COMPANIONS—

Your letter of Wednesday is here; a good, brave letter, and true all through, covering the ground. Yes, if we were quite certain that They were on hand always to pull us out of holes we walk into carelessly, or have made possible by past neglect, we would never become as They are. All the same we are helped, and in the *right* way, the way our nature needs, not necessarily according to the way we assume would be the proper way. If helped at all, it must be so. "Ingratitude is not one of our vices," is Their written statement, and it is lived up to; the very best that can be done for us is done, and being done all the time. At times we may doubt, but this arises from the personal uncertainty, fear of some or another kind of consequence. We should take it that whatever arises is a necessary position for us to be in, in order for us to do further and greater work for Them. This must be if we are true to Them; so, while doing all we can to make the way sure and clear according to our light, we step forward with strength and boldness because the Path is ours and Theirs. We lay both our strength and our weaknesses on the altar of sacrifice. Does not the Gita say lay *all* thy deeds, good and bad alike, on me? The fact that some are recognized as bad means their relinquishment sooner or later. The reason for this seems plain; if we waited till we were saints, would we ever begin? We would not. So, recognizing this interiorly—if not in words—we go on and keep going. This is the gist of your letter, and it warms me up to have you write it.

This is a school and everything that comes for us to do contains a lesson *for us;* we should not forget that—ever. What comes at any time contains in it the thing we need; so whether it seems hard, troublesome or pleasant, there is someting in it for us. Also it is well to bear in mind what W.Q.J. says in the "SpiritualWill," that the essence of eradicating the personal element lies in doing the things we dislike to do. Fortunately for us, we don't have to hunt them up. They come to us right along. If we had to hunt them, we *might* let a lot of them go by—as not the right kind, or for some other reason; being Arjunas, we have the battles ready to our hand.

There comes a time in the development when work seems useless and irksome, but W.Q.J. says, "the disciple must work" notwithstanding. I think that in the irksome work is the clearing up of Karma, and clarification of the sheaths. We are doing it all, bearing it all for the Self; it is by the giving up of self that the White Adept becomes. That which galls, that which hurts, is the personal desire unattained, or feared to be unattainable. We know it very well, but find the pressure hard many times. We also know that "realization comes from dwelling on the thing to be realized;" so we have to keep on, and "dwell" as much as we possibly can. Every effort brings the time of realization nearer.

I was amused at the remark of the lady that "If we could see on the astral plane, we would find that H.P.B. made mistakes there." I would say, "Perhaps if we could understand English—our mother tongue—and could understand the simplest information in regard to a thing we had never heard before, and knew the very first laws of Occultism, we would keep silence, try to learn and refrain from showing our ignorance." This "parrot-talk" has a tendency to make me "tired." I have heard it before, and I am not gentle with it as I am with other things—it is so unspeakably silly; I often quietly say things that tend to startle such people out of their goose-like assurance. (You have seen geese and heard them!)

These people should be told to stop taking as a fact what other people *tell* them, and if they want to *know* anything, go study the history of the Movement from every point of view. We have done it, and are giving out the result, which they can verify if they choose. What we are giving cannot be refuted in any way but by that history, assimilated and understood; we stand on the whole record, without omissions or interpolations. Of course, the study needs a modicum of power to understand the meaning of words and their application; if they have it not, then they would better follow some "leader" or another until they have acquired it. This is not their class.

When the lady asked if —— never lectures on "what Theosophy is," it would have been a great opportunity to have her tell him what it is; I imagine she would have exposed her ignorance. Such people—many of them —think that talk about Lemuria and Atlantis, Parabrahm, the Logoi, Pitris and what not, is Theosophy; none of the understands even what they talk about. No very explicit information was given out by H.P.B., and there is none other to be had. The races are simply sketched so as to give a general comprehension of the history and nature of the preceding races; if we knew every detail about them it would not help us any. True knowledge does not lie in the direction of book-study, as we know, and as doubtless you have told them.

It would be an easy matter for you to draw diagrams and lecture on the differentiation of species, on the various Logoi, Dhyanis and classes of beings, Rounds and Races and so on; but you know and anyone can see, that if one had all these particulars at his tongue's end, he would not be one whit better in character, nor would he possess any real knowledge—the knowledge that leads to the wisdom and power of the Adepts. Intellectual acquaintance is well enough for those who are entertained by that sort of thing, but those who seek self-knowledge, who will not be satisfied with anything else, go not by that road. Self-knowledge is the first desideratum, the other is incidental, and useless without the first. The first requires whole-heartedness,

self-discipline, constant service, unflagging determination; it is only undertaken by heroic souls and continued by increased heroism; of such are the immortal heroes of the ages. The second can be followed by any schoolboy; it is necessary to some extent as an acquirement for the sake of others, but unless subservient to the first, is useless as a means of growth. The general tendency is "intellectualism," and it is easy to follow that line of acquisition. The effort should therefore be to present and practice the study that leads to growth, using the processes only to assist the understanding. There are Theosophists in name and Theosophists by nature; they are different.

The —— were asking last night in respect to the "Declaration." I had said at one time that the very words were Mr. Judge's; they evidently got the idea that he had "communicated" the declaration directly to me. I told them that I had been looking for the right thing to put out as a Declaration of Principles and that while on that hunt, you had sent me the very thing I wanted, further explaining that the Messengers had left all that was necessary for us, and that it was for us to *apply* the right things at the right time and places. —— thought that was rather discouraging, evidently thinking we should have direction in ways and means. I tried to show we could not do any good, if *directed* in everything; we would not grow in discrimination, power and judgment; we would be but automata, and would never fill the necessary place. No doubt we would be helped by readjustment rather than direction, so we should not look for the latter, but using our best Theosophical judgment, move forward, feeling sure that if our understanding of the nature of the task is good, and our motive pure, the right way will appear to us. Such would be guidance of the right sort—one that leads to growth. Should it be *necessary* to have "direction" at any time, we may be sure it, also, will come. In the meantime we live and learn; and we should not forget that They and we are working for the future, and for the same end.

Well, dear Companions, keep on with good courage. It is a "bumpy" road that we are traveling because the Karma of our race has constructed that kind of a road, and there is no other way to get the help to them, than by traveling it as best we can.

Love to you and best of success in every way, as ever,

R. C.

FRAGMENTS*

ATTRIBUTED TO EPICTETUS

"He who knows not who he is, and for what purpose he exists, and what is this world, and with whom he is associated, and what things are the good and the bad, and the beautiful and the ugly; and who neither understands discourse nor demonstration, nor what is true nor what is false, and who is not able to distinguish them, will neither desire according to nature, nor suspend his judgment: to say all in a few words: he will go about dumb and blind, thinking that he is somebody, but being nobody.

"Is this so for the first time? Is it not the fact that ever since the human race existed, all errors and misfortunes have arisen through this ignorance?"

* * *

"Men, whither are you hurrying; what are you doing, wretches? Like blind people you are wandering up and down; you are going by another road, and have left the true road; you seek for prosperity and happiness where they are not; and if another shows you where they are, you do not believe him. Why do you seek it without? In the body? It is not there. If you doubt, look at Myro, look at Ophellius. In possessions? It is not there. But if you do not believe me, look at Croesus: look at those who are now rich, with what lamentations their life is filled! In power? It is not there. If it is, those must be happy who have been twice consuls; but they are not. Whom shall we believe in these matters? You who from without see their affairs and are dazzled by an appearance, or the men themselves? What do they say? Hear them when they groan, when they grieve; when on account of these very consulships and glory and splendor they think that they are more wretched and in greater danger. Is it in royal power? It is not: if it were, Nero would have been happy, and Sardanapalus. But neither was Agamemnon happy, though he was a better man than Sardanapalus and Nero. * * * Seek not the good in things external; seek it in yourselves: if you do not, you will not find it. For this purpose It leads me at one time hither; at another time sends me thither; shows me to men as poor, without authority, and sick; sends me to Gyara, leads me into prison, not because It hates me—far from It be such a meaning, for who hates the best of his servants? Nor yet because it cares not for me, for It does not neglect any, even of the smallest things; but It does this for the purpose of exercising me and making use of me as a witness to others. Being appointed to such a service, do I still care about the place in which I am, or with whom I am, or what men say about me? and do I not entirely direct my thoughts to God and to Its instructions and commands?"

* * *

"When shall I see Athens again and the Acropolis?"

Wretch, are you not content with what you see daily? Have you anything better or greater to see than the sun, the moon, the stars, the whole earth, the sea? But if indeed you comprehend Him who administers the whole, and carry Him about in yourself, do you still desire small stones and a beautiful rock?

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*From the George Long Translation.

NEW LODGE ACTIVITIES

THEOSOPHY IN CLEVELAND

The fetish of "the" Theosophical Society seems to be losing its hold in many quarters, to judge by the great volume of correspondence and inquiry daily arriving in front of the *Mirror*. Advices from Cleveland, Ohio, report the formation of a group of students into an United Lodge of Theosophists which has engaged quarters at 9810 Euclid Avenue in the Art Colony Building. Regular study classes will be held, weekly meetings for inquirers and the public, and a reading room well stocked with the standard Theosophical books. The Associates of the lodge includes members of several of the existing theosophical organizations, as well as old time students who belong to no organization, and a fair sprinkling of newcomers interested in learning the practical applications of Theosophy. "All of us," one of the letters says, "realize that we are *students,* not teachers, with much to learn as well as a good deal to unlearn." In such a spirit, the work of this group of earnest men and women, bound by a common tie of interest in acquiring a Theosophical education, can but be productive of enormous good.

THEOSOPHY IN NEW YORK CITY

A preliminary meeting was held on the evening of October 30 at the headquarters of the United Lodge of Theosophists of New York City, I, West 67th Street. Although the meeting was held at short notice and in the midst of the confusion incident to opening up the extensive work planned for this winter, 70 per cent of those receiving invitations attended the session. Short talks were given by the Field workers from the Mother Lodge at Los Angeles, explanatory of the nature and genius of the work to be undertaken. Without a solitary exception those present pledged themselves to give freely in time, money and work to the task in hand. The first public meeting of the Lodge was held on November 17th, and although the quarters are not yet fully equipped, a very large attendance and deep interest shown augurs well for the future of the work in the capital of the world. The New York Lodge has a complete stock of all the standard Theosophical books, magazines, pamphlets, including the original literature of the Movement, available for reference, for lending and for sale. The Reading Room will be opened every day, with every convenience and with attendants able to assist students in their studies. There are classes and meetings nearly every day in the week and public talks and lectures three times a week. A Theosophy school will care for children, and the Office is equipped to attend to correspondence promptly. Doubtless much of the correspondence from the Eastern part of the United States and from abroad which hitherto has come to THEOSOPHY at Los Angeles will now naturally go to New York, where some of the most active workers will reside.

It is most interesting to note that the first public meeting of the New York Lodge was held on the evening of November 17, the very date at which the Parent theosophical society gave its first public meeting in 1875. Other Meetings were held November 19th, with the lecture subject of "The Masters of Wisdom," and on November 26, with the title "The Brotherhood to Be."

ON THE LOOKOUT

The Hair of The Dog

E. Tappan Tannatt, writing in the "Seattle *Union Record,*" believes that certain interests are trying, in the name of Holy Profits, to create a religious war in the Near East. This may or may not be the case; but Mr. Tannatt, in pleading for his own special interests (whatever they may be) makes remarks worthy of notice. He says:

> "Some time since the press of the country reported that Lloyd George of England had announced to the world that the British Government was powerless to prevent another world war and appealed to the churches to use their power to prevent such a catastrophe. In the light of the present indications, and with the bloody history of the Christian churches his appeal appears in the guise of a call to arouse the religious fanaticism of the people."

This indictment of the churches is accurate, and what we have been promulgating for many years. It is hopeless to ask help from creeds and sects which have themselves throughout history been shedders of blood.

His fear of "religious (Christian) fanaticism" being aroused in the Occident is groundless. The blood of "Christian" fervor runs black and sluggish through shriveled veins in these days.

Plant Pulsation

Professor J. C. Bose, the Hindu scientist, who has done much to prove by scientific methods the similarity of the nature of life in plants, animals, and metals, has approached a solution of the rise of sap in plants; a problem which has held the scientific world (unconfessedly) baffled for one hundred years.

He has discovered, by means too long to be described here, but given in *Literary Digest* for Sept. 2, 1922, that the rise is due to a heart-like pulsation of the individual cells. Dr. Bose but repeats in scientific terminology the teaching of the 15th Chapter of *Bhagavad-Gita.*

Theosophy has taught since 1875, in the West, and for ages in the East, twin laws: the Unity of all life, and the law of Analogy: "as above, so below."

Spreading and ramifying through all the divisions and subdivisions of mineral, plant, and animal, creating its encasing forms by slow process of evolution, guided and checked by Divine Wisdom, achieving self-consciousness by an orderly and homogeneous process from crystal to plant to man, up to Master and Dhyan Chohan; from electron to atom to molecule, up to solar system and universe, the One Impersonal Life proceeds through Its vehicles from age to age.

All nature goes by expansion and contraction, diastole and systole; in our solar system, from the eleven year solar pulsation which gives life to the whole planetary system, down to the heart of man and animal, and as science has now admitted, to the individual plant cell.

As the same Power is the origin and producer of all physical forms and actions, so it is also the origin of all mental forms and processes; the groupings of the cells, and their individual actions, are as much the product of Consciousness, as the groupings and actions of men; they are of the *same* indwelling and all-including Consciousness.

Science by slow steps is seeing little by little the unity and continuity of life; but that unity and continuity can be *realized,* known at first hand, only by him who acts, thinks, and lives from the basis of that fundamental truth—*the Unity of Consciousness.*

PRACTICAL RESULTS

Vivisectionists have long stigmatized the opposition of Theosophists and others as "sentimental gush," pointing proudly to certain "practical results" in physical health alleged to have been obtained—although authorities have never been in agreement even on this.

Theosophists, on the other hand, know, whatever temporary appearances might indicate, that under Karmic Law, cruelty *could not possibly* result in any ultimate good to the race in whose name it was committed.

Practical results of another kind are rapidly emerging. We have had for some time experiments in vivisection carried on successfully, with the object of "improving" methods of gas warfare and of making practical germ warfare. Inasmuch as the lengthening of mere physical life is the supreme goal of the vivisector, beyond which is no greater good to him perceptible, an embarrassing question may well be asked: if these experiments result in reducing the population of the earth by half, as may well be the case, and as is outspokenly foreshadowed by the reports and hopes of these madmen—on which side of the ledger, on *their own showing,* will be the vivisectionist debit?

Thus, in orderly sequence, vivisection has resulted in the deaths of untold thousands through the vaccination delusion, in regard to which the statistics are unmistakable; it has led to a more materialistic view of life and mind on the part of scientists; it has destroyed the humanity and sense of the value of life in many of the medical profession, leading thereby to experiments in chemical and germ warfare, the possible horror of whose consequences are unimaginable.

STAR GAZING

Prof. Bigourdau, reporting to the French Academy of Sciences on prehistoric drawings showing the Pleiades, states that all the drawings show ten stars, whereas ten can be seen today only by telescope or from the top of a high mountain.

This raises, says the article, the question: Did primitive man know that more stars could be seen from a mountain than from a plain? did they have keener eyesight than we have? or have the stars diminished in brightness?

The first might be so; animals, in general, with the exception of the birds, have poorer eyesight than man, and as primitive man is supposed by "science" to be more closely related to them than we are, the second question is not reasonable. If the stars have diminished in brightness, for how long a geological period has man been man? Somewhat longer, we believe, than the Darwinists will admit.

We offer another solution: the cave men, especially of the picture-drawing tribes, were the last degenerate descendants of Atlantis; their art was a throwback to that ancient civilization. Inasmuch as Atlantis produced the greatest astronomer of all time, Asuramaya the "sorcerer," who calculated the *true* periods of earth evolution (his calculations surviving not only with the Great

Lodge, but also with the Brahmins), why should not cave-man astronomy have been likewise an atavistic survival?

Judge asked of doubters: "why not admit that there may be truth in these doctrines, and enjoy the light coming from the East?" If scientists will admit that there may be truth in these doctrines, *and conform to the moral requirements thereof,* they might find an immediate reward in multitudinous solved problems just beyond that effort—as others have done through all history.

John Lillie

John Lillie is a Vermont carpenter, mason, and plumber. Previous to a certain summer, he had never seen an oil painting. After watching some summer painters for a a few weeks, he painted with a shaving brush on the smooth side of a board, a picture (see *Literary Digest* for Oct. 7, 1922), a picture which roused, and deserves, a sensation; especially among those who know something of the laborious years normally required to master the mere technic of oil painting.

A comment says: "Like John Keats, like Walt Whitman, John Lillie has been singled out for a mysterious, unprepared visitation, and all who know him are the more thoughtful and reverent for the experience."

Probably Lillie has not the glimpse of the Reality Beyond, which Keats, Whitman, and Shelley had; but to the Theosophist he adds himself to these, and to Bach, Mozart, Fabre, Napoleon, Blind Tom, Boris Sidis, the child chess players, and hosts of others nameable, as proofs of reincarnation which no materialistic argument has ever attacked from grounds of fact or reason.

"Superstition"

So far as the scientist is concerned, when widely separated people of different characteristics and without historical or geological connection are discovered to have the same "superstitions," no theory is too fantastic to explain away the fact, so long as no concession is made to the possibility of truth in the "superstition" or to an anti-Darwinian antiquity for the race.

The Seminole and Apache Indians have a series of fairy stories identical with those of Europe, and especially of Celtic Europe; such as "Cinderella," "Red Riding Hood," and the "little people." In the case of the Seminoles, some very practical use seems to be made of the "little people."

Science speaks of the "sporadic growth" of such beliefs, calmly disregarding the fact that the aborigine of all countries is and has always been the most unimaginative type of human; clinging tenaciously to his beliefs, but quite without the initiative or imagination to fabricate romances himself; as H. P. B. said, science would have the primitive man a "very fool of fancy" at the identical time when the harshest and most formidable natural conditions and dangers were grinding their bitter realism into his very marrow, and constant and practical material vigilance was necessary to his survival.

Theosophy can explain these matters on two grounds, either or both of which may apply in any special case: (*a*) America and Europe were connected in the days of Atlantis, hundreds of thousands of years previous to the earliest date allowed by science to the human race, but which was then as now fully developed physically; (*b*) the ether teems with half-intelligences of every kind and description, which under certain conditions come into mental relation with

some types of people, and produce internal manifestations which seem exter nalized to the subject; their exact shape and size being, like beauty, "in th eye of the beholder." An acceptance of the former would clear up a multitud of archaeological and ethnological puzzles; of the latter, an equal number o psychological ones.

HOLY TOOTH AND SAINTLY CLAW

Cardinal Dougherty, defending vivisection, says: "The brute anima and all other inferior things are for the good of man, who was made directl for the glory of God." Man, then, may use all inferior things for his own benefit."

According to the same authority from which the Cardinal draws hi argument—and which is *not* the teachings of Jesus—the Jews being the right ful inheritors of Earth, all Christians are usurpers living only upon sufferance Does the Cardinal accept this conclusion also?

We fear the vivisectionists will have to look farther for adequate sup port. But the whole thing is a striking illustration of the manner in which Christianity, while accepting and exploiting the great figure of Jesus, entirel overlooked His teachings in favor of the frightful tooth and claw ethics o the barbarian cult which He came to supplant; ethics which the Catholi Church has gloriously exemplified through centuries of blood, murder, an torture. But undoubtedly Cardinal Dougherty regards the millions of Asia tics who will not even kill insects unnecessarily, as very degraded heathen indeed. It is noticeable that this "heathen" squeamishness disappears very rapidly, however, in the case of converts to Christianity.

CONNECTIONS AND DECORATIONS

Poor De Rougemont, branded as a fraud and dying of a broken heart now vindicated after many years, brought to light the aboriginal Australian system of tribal markings; these markings are made by cutting long slits in th skin and rubbing dirt therein; the result is a long, raised scar, the pattern varying according to tribe and family.

In Central Africa identical methods are found, as to the use and produc tion of these scars. Whether there is a connection between the symbology o the markings, would be a good point for investigation. But how did an identical custom appear in Africa and Australia? Was it a sporadic mani festation, or, as Theosophy teaches, were Australia and Africa once in con nection, within the life of the human race?

E. E. Schneider, in the "American Anthropologist," shows that the prac tices of tooth decoration in the Philippines, in the way of insertion of meta plugs and discs, are identical with those of prehistoric Ecuador. This is no a very usual method of decoration. How did it arise in South America an the Philippines simultaneously, unless the two regions were once connected during the lifetime of the race, as Theosophy states?

Science can explain these correlations only by accepting the probability of gigantic racial migrations and transformations taking place in past geolo gical periods; and to accept this postulates an immensely greater antiquity fo the race than is dreamed of at present; an antiquity, in short, approaching th Theosophical age of 18 million years given to humanity.

Theosophical antiquities once accepted, may follow consideration of th truth of the Theosophical antiquity of the soul and spirit of individual man